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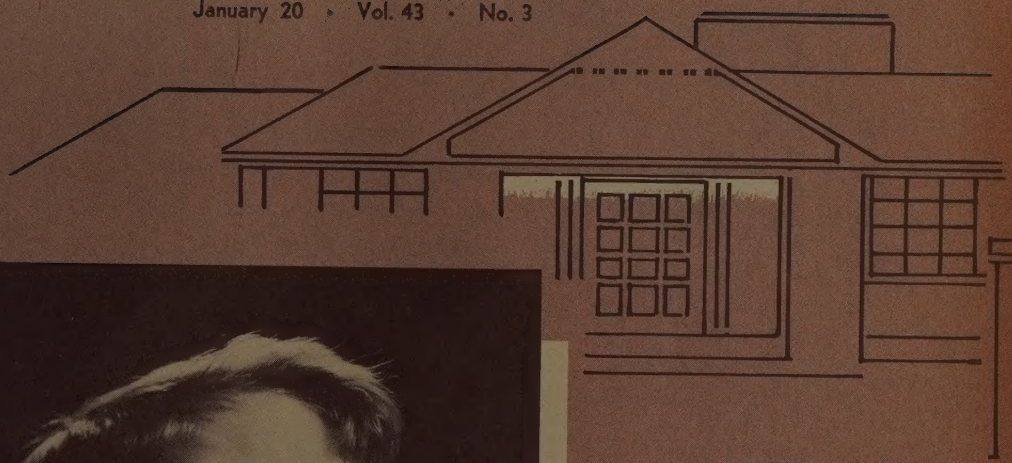

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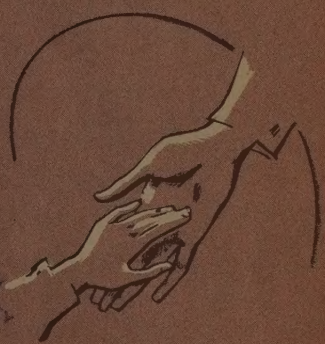

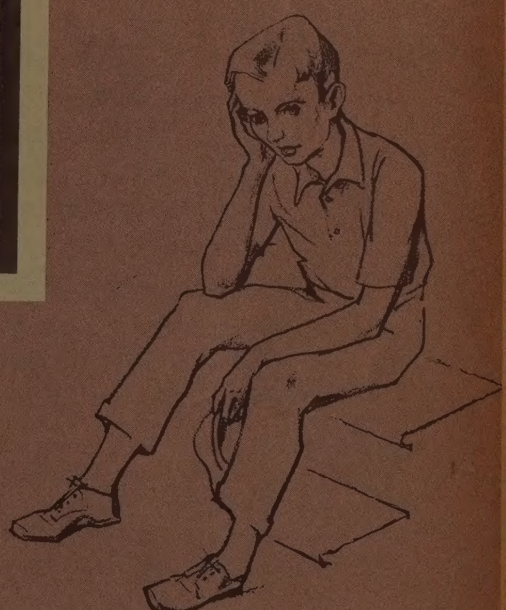

I looked long into his eyes and I saw loneliness... I looked longer still and I saw the eyes of Him who says, I am hungry... I am naked... I am a stranger... Will you take Me in?

Tom, who is ten, has a look of loneliness about him when he remembers. . . . It isn't the shabby room where he lived with his mother and father that stands out in his memory. It isn't the pangs of hunger that kept him awake at night. Or the long hours when he was left alone. The aching loneliness comes when he remembers the day his father went away—never to return. And the hot tears come again when he remembers the unconcern in his mother's eyes that day in court. He hears the echo of her words when he remembers. . . . "I can get along better," she said, "if I don't have to bother with you."

Tom, who is ten, has a slow, captivating smile but he does not smile readily. His serious, penetrating eyes have already looked long and sorrowfully at life. Sometimes a bold veneer masks his sensitive boy-heart, but underneath a broken and crushed spirit asks to be rebuilt.

Every year many children like Tom knock at the doors of the children's homes of our church. Their knock may be timid or boisterous, hopeful or despairing—but they are there, and the door must be ajar. For here the Church—through understanding houseparents, caseworkers, counsellors, and doctors—offers the healing influence of love, in order that lost birthrights may be restored.

Looking into the eyes of these children we see mirrored there memories of loneliness, neglect, fear, and abandonment. And if our look into their eyes is long, perhaps we will see mirrored there too the eyes of Him who says, *"I am hungry . . . I am naked . . . I am a stranger . . . Will you take Me in?*

MELVA OREM

And Now Am I Old

By O. G. Malmin

Never before in the history of mankind have the "senior citizens" of our land—the aging and the old—come in for so much attention as today. There is even a high-sounding name which has become a popular part of our vocabulary: "geriatrics," the study of old age and its implications.

There are several excellent reasons for this interest. The most obvious is that there are so many old people! That is partly because there are more people in the world; and it is particularly true because the life-span of the individual has increased. Whereas in 1890 a person could expect to live for 37 years, now he has an expectancy of almost 70 years of life.

Less obvious but still important are other factors. With Social Security and retirement programs, there is a far greater degree of independence for old people, and so they are more in the public eye. Also, one likes to think that the social consciousness of the day, so much more aroused now than ever before, has served to focus attention on the special problems, opportunities, and needs connected with growing old.

Who should be more interested in old people than the Church? The truth is that Christian people did not need to study "geriatrics" to learn that they should care for the old and the aging. The Fourth Commandment, "Honor thy father and thy mother," laid down the principle. According to its lights (sometimes pretty dim, it is admitted), the Church has never forgotten that lesson.

Take our own Evangelical Lutheran Church, for example. On another page is a list of homes for the aged conducted by or under the supervision of our Department of Charities. Count them, and you will find that there are no less than 34; add to that number another nine homes in the planning or construction stage. Truly, a formidable program! As you read these words, the ELC is caring for about 1,500 residents in its homes for the aged. That number will increase by several hundred this year and probably each succeeding year for years to come.

But that is still a fragmentary ministry! It touches only a small fraction of the old people of the Church. Where are the rest? Well, many are in the best possible places—in their own homes. And a great many others are happy and useful members of the homes of their children. These present no problems, as a rule, not cared for by the ordinary pastoral ministry of their congregations.

Where are the rest? That is really where this article should have begun. A very great many old people are in homes for the aged in no way connected with the Church. These institutions range from small, privately-owned homes to large public institutions. Some are good, some are bad, and a good many are neither good nor bad but somewhere between.

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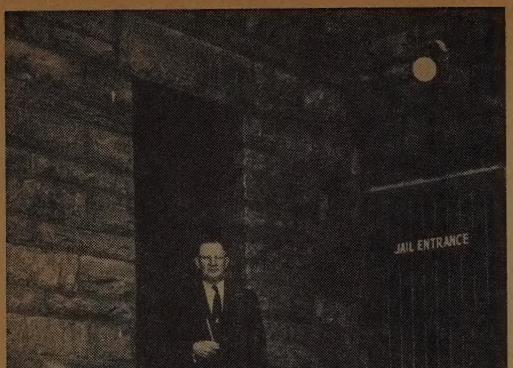


The Rev. C. M. Austin, who is now director of Chaplaincy Services for the Lutheran Welfare Society of South Dakota, served for six years as Protestant chaplain at the state penitentiary.

It was a pastor turned social worker who made the opportunity this situation presents clear to me. He is the Rev. Oliver Bergeland, executive director of the Lutheran Welfare Society of South Dakota. In a conversation of two hours' duration, he managed to impress a few points upon his listener which have not been easy to forget. Fully mindful of what the Church is doing, he was nevertheless aware, as the Department of Charities is, that not enough is being done. It was particularly the small, privately-owned homes which lay as a burden upon his conscience. He was aware that in his own state (and South Dakota is not a populous state) there were almost three times as many such homes as are conducted throughout the ELC. He could not escape the knowledge that in those homes were more old people than are cared for in our church-related homes.

"Something has to be done about it," said Bergeland.

That conversation took place some years ago. Recently I visited Sioux Falls, headquarters of the Lutheran Welfare Society of South Dakota, to find out what has been done. I discovered that a good deal has been accomplished, and that more will follow. It was quite a story I learned that day.

As far as South Dakota is concerned, it begins with Director Bergeland's concern. "He fathered the idea," as one person put it. But it centers more directly in another person, the Rev. C. M. Austin, whose title is Director of Chaplaincy Services. His has been a min of peculiar breadth. First, eleven years in a South kota parish (he is a native of that state). Then 25 as superintendent of Sioux Valley Hospital, a S Falls institution begun under Lutheran auspices. ing more than six of those years he also acted as Pr tant chaplain at the state penitentiary. (Some da like to write the story of that ministry. "The fruitful work I ever did," says Austin.) In conne with his work he came to know the state as few So it was quite natural that Director Bergeland so to secure Pastor Austin as a member of his staff most exactly three years ago, he succeeded.

One of the first assignments the new staff me was given was to look into the matter of spiritual for the aged in privately operated institutions. A visited them all, large and small. And he has visiting them annually since then.

Here is the present situation: At the close of there were 98 such homes for the aged, with a cap of just under 2,000 residents—filled to capacity course. Many of them proved to be small; average just over 19 beds. Practically all of them excellen stitutions, well conducted.

But—and this was the amazing and dishearte side of the investigation—in only *one* of them was adequate spiritual care for the residents! That sh exception was provided by an ELC pastor, the E. A. Bersagel, who serves a two-congregation p at Estelline. When he came to Estelline a few ago, he discovered that there was a privately owne bed home for the aged. He began conducting w services for the old people, in addition to giving adequate individual pastoral care. Pastor Austin siders the program at Estelline a model.

In the three years Austin has been at it, a great has been accomplished. First it was necessary to s the interest, consent, and co-operation of the ma ment of each institution. Next, the active particip of the Lutheran pastor or pastors in the comm had to be enlisted. (While the Welfare Society i agency of the National Lutheran Council Church the state, a number of pastors of the Lutheran Chu Missouri Synod are also included in the progra fact, only one Lutheran body has refused to co-ope Then a regular program of services and visitation arranged for each institution.

Here, in brief, is what has been accomplished in years: *Every single home for the aged has a re program of services and visitation.* In 57 of them theran pastors and congregations have the entir sponsibility. In 21, other churches share in the prog each pastor taking his share of the weekly service calling on the members of his denomination. I remaining 20 homes the services are conducted by

utherans. The reason? Oh, explained Austin, in some ses the managers are not Lutheran and prefer to have stors of their own denomination serve as chaplains; d there are, of course, even in a Lutheran state like uth Dakota, communities which have no Lutheran ngregations.

Sioux Falls itself provides an interesting situation. e city has nine congregations of the National Lu- eran Council. There are eight privately conducted mes for the aged, plus the Poor Farm (yes, that is tually what it is popularly called), a total of nine. each congregation has made itself responsible for e institution. In addition, students at Augustana Col- e carry on a ministry of divine services and visita- n at the county jail.

Pastor Austin and I had a brief visit with the Rev. vid Bidne, who has charge of the work at the Poor rm. Bidne is pastor of one of the rapidly growing ome Mission congregations of the ELC. He has en- ed the active interest of his "Couples' Club" in the or Farm ministry, a step toward making it an in- ral part of the congregation's life. Does he enjoy this t of his work? A great deal, says Pastor Bidne, al- ough he is free to admit that not all the Poor Farm oitues are the most rewarding to work with! But spiritual results he sees in some of the members of "extra congregation" make it all well worthwhile.

What next? I asked Pastor Austin that question. The t step, he replied, is to tie the congregation more sely to the institution it is responsible for. He feels, example, that it would not be impossible for every ident of a home for the aged to be "adopted" by a family in the congregation. Such an arrangement would result in a double blessing. It would give the aged person a sense of "belonging"; and it would give the family an outlet for its desire to serve.

Are there special problems related to ministering to residents of these institutions? Chaplain Austin feels that there are several. As the end of life approaches, there is likely to be a sense of sinfulness, coupled with an accentuated feeling of accountability. Aloneness begets loneliness; loneliness begets fear and anxiety. Some of the old people feel that they have been forsaken by their own families; they may resent the fact that their children did not seem to want them.

And the antidote to it all, he continues, is the simple message of Jesus and His love. The preaching needs to be pitched to the needs of this special type of congregation. But the message is the Gospel of forgiveness and peace.

So much is certain: The pastor who conducts a service at a home for the aged will face an appreciative congregation! Let us say that Wednesday is the evening of the service. The old folks never forget it. They plan for it, they look forward to it. As the hour approaches, they get themselves cleaned up and put on their best clothes. This is one of the high points of the week!

"I have been young, and now am old," sang David the Psalmist. He added, "Yet I have not seen the righteous forsaken." Old age should be a time of serene faith, a sort of "dividend" added to a life of effort, a period of waiting for a joyful day of departure. It is the high privilege of the Church to minister to those who so wait, and to make their waiting happy.

id E. Bidne, pastor of Grace urch in Sioux Falls, conducts Sun- afternoon devotions each week for dents at the County Home near ux Falls. There are sixteen men and e women at the home, and their s range from 55 to the 70's. Length residence varies from a few days 4 years. Here Pastor Bidne is pre- ing a Christmas gift to Ed Lind- , an ELC member who has been he home for two years.

Photos by Lynn's Studio, Sioux Falls, S. Dak.

People Are Important

Fine and impressive as buildings may be, the work of charity is dependent upon the training, experience, self-sacrifice, and dedication of people.

By Magnus A. Dahlen

People are important; there is no question about it. Some of you may remember a double page advertisement that appeared in the *Saturday Evening Post* a few years ago announcing the maiden voyage of the Queen Mary. Above the list of all the featured appointments and refinements the ship offered was this statement in heavy type: "But above all, it is people that count." This mistress of the sea prided herself on top personnel, from the captain to the man who shined his shoes. They were all important, and the Queen Mary sought out the best.

In several areas of the Church there is much emphasis on the need for workers. Lately there has been a concerted effort to point up the need for "Men for the Ministry," with the purpose of reaching into groups of high school age in order that they may begin to think and plan and possibly even come to a decision at that age. All well and good. I am not implying that it is overdone; I am rather emphasizing here that we also have needs in the health and welfare branch of the Church. It is people we want!

Almost 13 years ago The Evangelical Lutheran Church in convention gave a terriffic mandate to its Department of Charities, to "improve, modernize, and raise to higher standards its total institutional progra As soon as priorities were lifted after World War things began to move. Much has been accomplis during the years since then. Some day we may try summarize it all, at least in figures, if not in pictu and words. As The Evangelical Lutheran Church comes a part of The American Lutheran Church, Department of Charities will come with an institutic program that is really impressive.

Fine and impressive as the buildings may be, we keeping in mind that it is still the people that co The program that we seek to promote is largely pendent upon the training, experience, self-sacrifice, dedication of the people who work in it.

I cannot but be overwhelmed as I note the progr growth, and development of the laity of our Chu during the last 25 years.

I see lay people in places of leadership, holding tions of responsibility—truly men and women of tinction. I note the manner in which they organ systematize, and direct organizations in the local chu giving of themselves in the Sunday school, youth w the men's and women's organizations of the con gation. They serve as deacons and trustees and on bo of various institutions. It would be utterly impos for congregations to pay for this type of service. all of this service is rendered in addition to the da day jobs which earn these people their bread and bu

But we need people—lay men and lay women many of the agencies and institutions of the Chur health and welfare program. (Surely, they are nee in other areas of the Church as well, but I shall fine myself only to the needs in this department.)

What are we looking for in people who would a career in this field of the Church's activity? T you love the people that you are working with! Oh "I would just love to work in a Children's Home, cause I like to work with children." I know just w you mean, and I suppose the hearts of all of us go to little children. But when they are not so lovin when they are confused and frustrated, when they unloving and unloved, when they begin to take

ir hurts and deprivations on you—that is when the comes. Here is where the job calls for objectivity, turity, and special training in abnormal psychology concerning anti-social patterns. If you have it, let's r from you as prospective cottage parents and coun-ors.

nce met a man who claimed that he just loved work with old people. Wonderful! Altogether too ny people seem to dodge them, detour as they meet n, or walk over on the other side, as if they were rgic to this rapidly increasing group among our ple.

Yes, I like to work with old people. I like to go to itutions and sing and read to them, and pray."

Yes," I replied, "but these are things you can do volunteer worker, as a lay visitor, or as a 'deaking con' in your congregation."

s I inquired about his special aptitudes and experi-es, I discovered that he was an experienced plumber, trician, and general handy man. So we settled for to become the "engineer" of a very fine institution, e he had everything we were looking for in institu-al housekeeping as far as boilers and maintenance concerned. He had what we needed but did not realize that it could be of great service in an tutional program. And he could keep on loving old ple! Send us more, but they must take pride in their s, their walls, their windows, their boiler rooms. old people will love them for it.

t how about those who shy away from bolts and , wrenches and faucets, and jump when a steam e pops off? Yes, you finished high school . . . then came the depression. Yes, I remember. . . . our father died, and you sort of had to take over. now you want to identify yourself in some way our work? What can you do? Oh, there are quite mber of common tasks. What is the sense of these nurses getting slipped and misplaced discs and hat from tackling jobs way beyond their physical gth? If you have the personality that it takes, en-for a course in practical nursing. What if you are only man in that large class of women? You will e out a male nurse, and I can direct you to large ital wards by the score where they will take you n the men's wards with the greatest welcome you had.

could go on and on in this way, but enough of I just wanted to point out that there are oppor-ies in these institutions for which you may be al-ready. All you may need is a bit of "tooling up." hen there are those that are harder to find: per-el with special training—child welfare casework-group workers, psychiatric caseworkers—these jobs go begging all over the country. These professions are worth the time it takes to prepare for entering them.

Nurses and nurse's aids, of course, are in terrific demand, with our growing population and increased use of hospitals (and with the high mortality of young nurses who head for the altar to say "I do.") There are career nurses, of course, and there are also those who come back and serve after having brought up their families.

We need more of our people preparing to teach in the field of nursing arts and some who will become directors in schools of nursing or who can administer small hospitals, particularly in Lutheran communities.

Did you say that you were schooled in business administration? And you want to serve in a church institution? Why not specialize a bit more and prepare for the field of Hospital Administration? There are vacancies in Lutheran hospitals, or you might find yourself very much at home in a community hospital in a Lutheran community. This is certainly something to think about if you love to serve, if you enjoy working with people, boards, budgets, and the general public.

So you can begin to appreciate what we are looking for in people! If they are to have careers in church vocations, special professional training may be required in the fields of institutional management, social work, and so on.

The Department of Education of our Church has set up the Christian Service Institute, which is designed for many lay workers who expect to prepare for leadership and careers in full-time service in the Church. This is the study of the Church—its organizational structure and the faith once delivered to the saints.

I hope that many will come forward as a result of the current emphasis on "Men for the Ministry"; and that some will discover that they have the aptitudes and qualities called for in what I have just discussed.

Yes, we need people . . . people who have compassion for the multitude . . . people who will search out folks in lonely and forgotten places. Some of them need to be sought out in the places of infamy where sin runs rampant. Life's way is strewn with many who are dissipated, delinquent, deprived, depressed, and dispossessed.

If you do come, come with your complete dedicated self, or you will not be happy in it. There may be some surprises in store for you. One person said, "You know, I never thought that I would have to do this, and this, and this." You should have heard his recitation of things that he discovered were part of the job—and it was the top job in the institution. "Oh, yes, my friend," I replied, "there is much footwashing in this business."

When Disaster Strikes

By S. M. Moe

What can the Church do when disaster strikes? That is the question I have been asked to answer in this issue, which has so much to do with the Church's work of love. Am I qualified to answer that question? If experience is a qualification, the answer is "Yes." Because I am the pastor of a congregation in a community which was struck by disaster. My people and I have seen what not only the Church but other organizations and numberless individuals can do and are willing to do.

Here is the story of what happened in our community the day disaster struck:

June 4, 1958, dawned like many another day in June —warm and beautiful. It had a far different ending from anything which had ever happened in our town and area—we who lived in and around Colfax, Wisconsin. This was the day the tornado struck, leaving in its wake destruction and desolation, suffering and death. To us who lived through it and are able to look back upon it, it seems like a horrible nightmare.

I had been in Eau Claire on business and to make some hospital calls, returning to have a final session with my Confirmation class in the late afternoon. Confirmation was set for the following Sunday. When the class was dismissed at about six o'clock, it was hot and humid. It was easy to see that a storm was brewing, but we gave it no particular thought. The church and parsonage were surrounded by large elms and pines w closed off any view of an approaching storm.

After supper rain began to fall—but there wa wind. While we were busy closing windows and d the wind came—with tornado force. It didn't last perhaps a minute. Before we were through with windows and doors, the wind had ceased. Then, a looked out, we realized that this was no ordinary v storm we had witnessed. All our stately trees had fa The entire neighborhood was a mess of uprooted broken trees which blocked off every street and On our parsonage grounds alone, sixteen trees down. But our church and the houses in our imme neighborhood were standing, although porches, d and windows had in many instances simply disappe

It was some time before we realized what we so miraculously escaped. Much of the village had wiped out. We began to hear of people who had killed and of many who had been seriously injur

I hurried uptown and found that the injured being brought to the village auditorium where do and nurses had quickly gathered to give first aid. bulances from surrounding towns arrived and b taking the injured to hospitals. One had to marv the order and efficiency of the workers. With all down, the village was in total darkness. Men and with axes, saws, and tractors were trying to clea streets, but most of that work had to wait for the ing of daylight.

Nobody slept much that night. When we arose next morning it was a strange and eerie world we Block after block had been wiped clean; houses

er buildings had disappeared; hardly a tree remained. My thoughts were with the bereaved families and h the many lying in hospitals. Pastors from Eau ire and Menomonie were on hand early to offer p. They promised to visit all those in hospitals, leav- me free to give attention to the many problems at ne.

ince almost eighty families in the village had been de homeless, the first concern was to provide food l a place to eat. The president of the Ladies' Aid and uickly arranged to have the church parlors and the hen ready to serve meals. Then we solicited food the noon meal. It was not long before bread, meat, k, butter, and an abundance of groceries began to ive, gifts from bakeries, stores, dairies, and whole- groceries. And of course the people of the com- nity furnished all the food they could.

he American Red Cross moved in, bringing experi- ed help who organized and directed the food serv- We had thought that we might have to feed a ndred people. But with the advent of the National ard, the State Police, and others needed to keep er and prevent looting, the food service immediately ame a major operation. About 3,000 meals were ved daily in our church. During the almost four ks it was necessary to keep our canteen open, about 00 free meals were served. The Red Cross also ught in clothing by the truckload; it was distributed n the Methodist church and the high school audi- um.

When I finally could get away, at noon that first day, all at the hospitals in Eau Claire, I found almost y of my parishioners, some severely injured, others h minor injuries. Every one of them had already been ted by one or more of our pastors. I also learned twelve people in the village had lost their lives— n from our congregation.

trenuous days followed. There were the funerals— n in three days. Almost daily there were visits to hospitals. Through it all, we were cheered by the ndliness of people everywhere, and by their willing- to help. We can never forget the hundreds of men, nen, and young people who came to work. With- the help of the women, the feeding of those thou- ds, day in and day out, would have been impossible. men's groups, from churches and civic organiza- s, from villages, towns, and cities far away and r came with food and help so that all our needs e met.

he governor and other state officials came to evalu- the needs; our congressman came from Washington left a gift for our Disaster Fund. The American le Society sent Bibles to replace those lost and de- yed. The Salvation Army and a labor organization set up canteens for free distribution of doughnuts and coffee.

But the greatest material help came from the American Red Cross. In addition to the help with food service which I have already mentioned, it set up offices to give financial aid to the storm victims. When its work was completed, it had made grants of some $250,000 to help pay hospital and medical bills, replace equipment, and rebuild homes. The American Red Cross is surely deserving of our best support!

In addition, almost $11,000 was sent us by individuals, churches, and civic organizations. A committee of fifteen representing the Lutheran congregations in the immediate vicinity has administered this fund. Aid has been given to more than ninety families. The hundreds of people who came to our assistance in our hour of need have earned our lasting gratitude.

So that is what happened when disaster struck. And that brings us back to the question, What can the Church do when disaster strikes? The Church did much for us in Colfax. The great majority of those who came to help represented some Church. Most of the money we received came from the Church or from organizations and individuals in the Church. The convention of The Evangelical Lutheran Church encouraged gifts and offerings for our Disaster Fund. Yes, the Church did much for us.

Yet the question is legitimate. Should a disaster again hit one of our Lutheran communities, how can the Church stand ready to give immediate assistance? After consultation with brother pastors in the neighborhood, I submit the following suggestions:

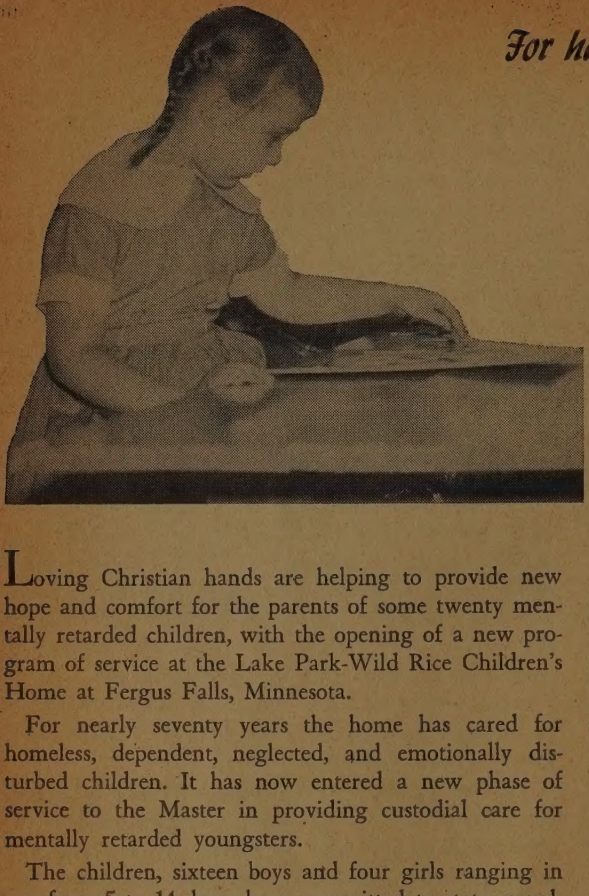
(1) That each circuit be mobilized under a Disaster Chairman so that the pastors of the circuit can be alerted to give spiritual help in the disaster area and especially in hospitals. The circuit can also be mobilized to give material assistance.

(2) That the Church at large set up a Disaster Fund to help rebuild churches and other church property that has been destroyed. This is particularly necessary in communities where the members of the congregation have suffered great personal losses. Consulting architects might also be furnished.

(3) That the Church stand ready to replace Christian books, hymnals, Sunday school texts, and so on, which have been destroyed. The Bibles received from the American Bible Society were greatly appreciated, and I am sure that the replacement of other Christian books would be equally gratefully received.

I pray that we may all be spared a disaster like the one which struck Colfax last June 4. However, should it happen again, it is wonderful to know that there is a merciful God and that we have many friends.

For handicapped children . . .



A Measure of Security

By James A. Ryl

Loving Christian hands are helping to provide new hope and comfort for the parents of some twenty mentally retarded children, with the opening of a new program of service at the Lake Park-Wild Rice Children's Home at Fergus Falls, Minnesota.

For nearly seventy years the home has cared for homeless, dependent, neglected, and emotionally disturbed children. It has now entered a new phase of service to the Master in providing custodial care for mentally retarded youngsters.

The children, sixteen boys and four girls ranging in age from 5 to 14, have been committed to state guardianship because they were considered too great a problem to be cared for in their own homes. They are among some 1,200 mentally handicapped youngsters now on waiting lists to receive care in Minnesota institutions.

Welfare authorities report that the number of children with this handicap is steadily increasing, with state facilities unable to accept them for custodial care because of already overcrowded conditions. Meanwhile, the parents of these youngsters must endure anxious weeks, months, even years, of unhappy effort to provide some measure of security for their handicapped children. Doctors usually advise these parents to place their children in institutions, because of the adverse effect they tend to have on normal brothers and sisters.

The Lake Park-Wild Rice Home adopted the new program following a painstaking study of needs in the area of the mentally retarded. This study revealed that youngsters in the 5-14 age bracket make up the largest percentage of those requiring institutional care. Acting as its own intake agency, the home received its first child in January and was filled to its capacity of twenty by May. Currently there is a list of 30.

Mental retardation is usually caused by brain da prior to or during birth, sometimes by epilepsy or causes. Symptoms are hyperactivity, restlessness, attention-span, temper tantrums, and even aggr behavior due to severe emotional disturbance. IQ the youngsters at the Fergus Falls home range bet 20 and 50 (a normal IQ begins around 70). Sinc of the children have been committed to state guar ship, they will eventually enter state institutions those at Faribault or Cambridge, where they will ably spend the rest of their lives.

Why a church-sponsored home to offer care in area? The reason is two-fold: (1) Parents and fa of mentally retarded children can be relieved of extr ly unpleasant family situations, comforted by the k edge that Christian love will provide patient and u standing care for their unfortunate offspring. (2) Fergus Falls Home, with its Christian emphasis, better prepare the youngsters for their adjustme future life in a state-operated institution.

The Christian staff workers, concerned with ex ing the Master's love, can demonstrate greater pati coupled with a keen understanding of the child exceptional needs and demands. In short, the home vides a Christ-centered atmosphere coupled with a fective group-care program.

The Fergus Falls home offers a special "plus" youngsters meet Jesus and get to know Him as Friend. All children at the home participate in devotions with simple prayers. At mealtimes they "Come, Lord Jesus," and at bedtime, "Now I la down to sleep."

The youngsters seem to enjoy and understand si kindergarten and primary level Bible stories and

ly point to their favorite picture, "Jesus, the Good pherd." Moreover, they can sing with conviction, us loves me, this I know" and "What a Friend we e in Jesus."

typical day at the Fergus Falls home begins at) a.m., when the children are awakened. A staff of women non-professional case workers helps them washed and dressed for breakfast at 8:00.

ctivity periods fill the morning and afternoon, with youngsters grouped for activities according to physi- size and mental age. This helps them to develop at- ments and to accept one another almost as brothers sisters in a normal family. By 8:00 p.m., everyone cked in bed again, and during the night Mrs. Mae ton, "night mother," checks beds much like a mili- "CQ" (Charge of Quarters).

herapy at the home includes co-ordination training ugh puzzles, finger-painting, coloring, paper dolls, simple nursery toys to develop skills. Music also s an important part, and youngsters have learned ike classical records, which have a calming effect heir hyperactive bodies. One youngster is a devotee 'rock and roll." TV cartoons are also immensely ular.

large yard with playground equipment and an sized sandbox provides vigorous outdoor activity ng warm weather. Leapfrog and ring games are rites. Hikes around the grounds in pairs, with one he women aides as leader, are eagerly awaited, as occasional rides in the home's station wagon, which ully includes a stop at a candy store.

ain problem faced by staff workers is the limited ation span of most of the youngsters, coupled with ag to figure out just what a child may want to do ave at a given time. The children are placed in vities when it is felt they may respond to the group's g things together. Eventually they develop an urge ake part in what the others are doing.

f the twenty children in the home, all but one can feed himself. In addition, most can dress them- s, even to tying their own shoes. A few weeks in the home usually means less bed-wetting at night, because the children feel more secure and at home with children of similar mental age. Parents are quick to notice improvement in manners, including the magic words "please" and "thank you." Balanced menus and a complete medical chart for each child usually results in a rapid gain in weight and an improved physical condition.

An example is the case of one extremely hyperactive youngster who had never been able to eat meat because of very soft teeth. Undernourished and sickly when he entered the home, he is now rosy-cheeked and more happy. Use of a food blender to melt protein-rich meat into gravy for mashed potatoes made the difference.

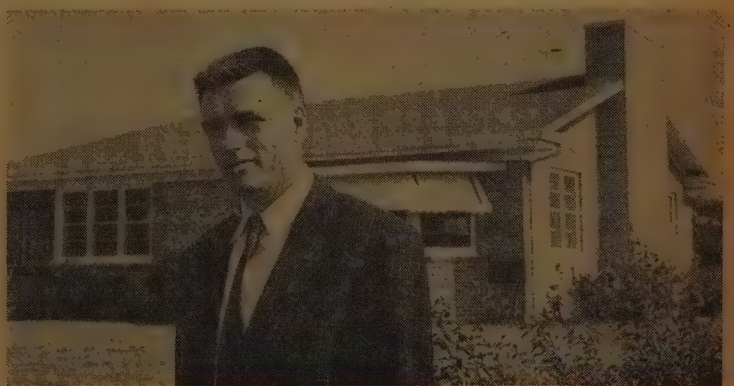
Another youngster was emotionally very unsettled when he entered the home. Used to having his own way with his family, he would undress completely whenever he was irritated or provoked. Through loving understanding of his problem, home staff members have won his confidence enough so that he has completely discontinued this undesirable habit and has now become well adjusted to life in the home.

Children at the Fergus Falls home are never disciplined for their actions. Patience and understanding quickly win their love and confidence, and they readily conform to what is demanded of them through the daily routine of the home.

Most of the children refer to Norman M. Midthun, director of the home, simply as "Norman." They call women attendants by their first names, except for the housemother, who is always "Mrs. Jensen," the person they seek out for comfort when needed.

The Lake Park-Wild Rice Children's Home receives referrals from county welfare departments throughout the state. Annual budget of the home runs around $50,000, with average cost per child (paid by counties) at $125 per month, largely for staff salaries.

In addition to the need to expand these facilities so that more children may be cared for, the greatest need is for a specially trained teacher to develop the activity-habit program of the home further.



The Superintendent, Norman M. Midthun, is shown outside the attractive Lake Park-Wild Rice Children's Home. Midthun is a 1953 graduate of Concordia College, Moorhead, Minnesota, where he majored in sociology. He was a child welfare worker for Becker County for four years prior to coming to Fergus Falls. The Midthuns have two small children.

Homes for the aged are designed to give life—

A New Dimension

By John M. Mas

Much of the illness of age is emotionally caused. The older person finds it relatively easy to be "not too well," to be "poorly." Often we hear it said, "At your age you can't expect to be well," or "I have to expect aches and pains; after all, I'm past seventy." Children, loving and well-meaning, often strengthen this tendency by over-protecting their parents, cautioning them not to over-exert, not to do this or that, because they are old! A man who has had many years of experience in caring for aged people gives this advice: "Let the old people do what they want, even if it kills them!"

It is good advice. If a person can keep normally active, interested in life as it moves about him, working with the situations that daily present themselves, there is no need for a special kind of protection just because he has reached a certain chronological milestone. By adopting an over-protective attitude toward our elders, we tell them that we think they have lived out their time, that they are about through. This serves to heighten the natural insecurity of age and hastens the time when they will become resigned to an inactive invalidism. The best kind of therapy for older people is to be kept in the thick of life's struggles, active in the affairs of the family, the congregation, the community, of service to themselves and other people.

Out of the Shadows

In one of the newer homes of The Evangelical Lutheran Church an elderly man was admitted for nursing care. His children told the matron how grateful they were that their Church had such a Home and that they could be assured of good care for their father. It had become impossible for them to care for him at home because of his senile behavior. He was incontinent, wanted to be "up all night," and was very careless about his dress and personal appearance. The staff of the Home soon learned that the case had not been understated.

This problem, however, was not new to them. The staff understood that it was their responsibility to help this man come to accept himself as a real person who had value to others and also to himself. It was necessary for them to lay down some rules and regulations which were lovingly and patiently administered. He found in time that these people respected him as a person and that in many ways he could show his appreciation for what they were doing for him.

As time passed, his restlessness at night gradually diminished, his incontinence stopped, and his attention to his personal appearance gave him a sense of satisfaction. What is more, he began to find that he could make new friends, that he could be helpful to others. His sense of insecurity began to leave him and physically he felt better. His mental confusion cleared to a marked degree. He came out of the shadows of an unwanted life and began to enjoy again a real sense of achievement. His visits with his children were happy, his interest in them and their families deepened.

An elderly woman came to live in another of our homes. She was lonesome and unhappy, refused to speak with anyone, did not want to eat, and spent most of her time pacing up and down the corridor, looking out of windows, and very likely wishing she were dead. Naturally, the staff members were concerned about her and sought to help her make an adjustment to this new kind of life.

One of the residents noticed what was happening and spoke to her in Norwegian. Immediately her face lighted up and she smiled. She had found a friend who was able to communicate with her in a very personal way. It was not long before the two were having lunch together in kitchen. It was not that she could speak English, but rather that in confusion at the change that had ta place and in her inability to cope v the situation, she had withdrawn f communication with everyone. This perience worked in two directions. woman was helped to make a diffi adjustment and the second was gi personal satisfaction in being able help another.

It has been the experience of Church that it is good to have a ance between the number of pe who are able to be up and active the life of a home and those who in varying degrees in need of spe care. The one group gives movem and life to the home, provides a n ber of helpful services to those so able, and in helping others also themselves. The infirm grou also given incentive to being m active because others are interested them. They see those to whom t service can be given, which in t gives them added reasons for want to be up and about. It is a hard rule of a home that no one should permitted to settle down in bed i is at all possible for him to be Even though he may need help dressing, it is time well spent, fo person feels much better when h dressed.

Designed for Life

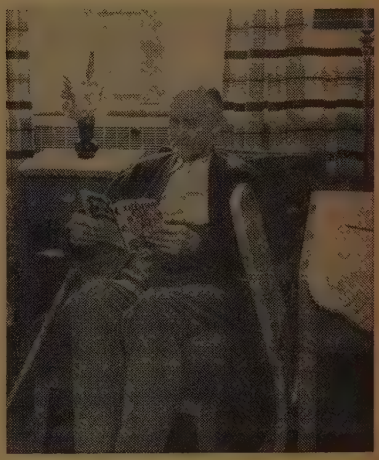
It is now 77 years since the organized work for the care of eld people was begun by the Rev. E Homme at Wittenberg, Wiscon Through these years The Evangel Lutheran Church has been a pio in this field, building and support many homes for older people f coast to coast and from Canada in north to Texas in the south.

Our new homes are planned to g the best of nursing services toge

th the spiritual care so necessary to
. Comfortable, cozy rooms are de-
ned. Enjoyable lounge areas, din-
; rooms colorfully decorated, hobby
d craft rooms, recreation centers—
add much to the happiness and
ll-being of the residents. The super-
endents and staff seek to establish
rogram of care that is designed for
, not keyed to the expectancy of
th. It is our purpose to help people
e meaningfully, usefully, happily.
r this reason our new homes are de-
ned to provide opportunity for the
servation of an individual's sense
personal dignity.

Our Responsibility

The Church recognizes, however,
t a retirement home is not the
ole answer to the need that is be-
e us. It is believed that the best
e for older people is in their own
nes in their own communities. To
end the congregations need to give
reased attention to a program for
rch activity that will include the
er people. The community should
be alert to responsibilities in this
d. In many communities the facili-
of the local congregation can pro-
e day centers where elderly people
meet in a social way and where
can do specific jobs that need do-
in the church.
isitation of elderly people, particu-
those who are infirm, can be
anized on a congregational basis.
many places the congregation can
nge, either by itself or in co-opera-
with other groups within a com-
nity, for visiting nurses to call on
infirm. One of the major causes
llness among older people is known
be the lack of a proper diet and
d preparation. In some areas there
been experimentation with a hot
l service, through which, at a nomi-
cost, a hot meal is brought to the
ne of the older person once a day.
is kind of help may well mean that
se served can live much longer in
r own homes.
Much can thus be done, both in the
gregation and in the retirement
me, to help older people stay well,
happy, and continue to be real
sons with value to themselves as
l as to others.



The best therapy for older people is to be kept active in the affairs of the family, the congregation, the community, to be of service to themselves and other people. Pictured are residents of Bethesda Home for the Aged in Chicago, Ill. (above); the Skaalen Sunset Home at Stoughton, Wis. (right;) and Bethel Home for the Aged at Williston, N. Dak.

Institutions and Missions of the Board of Charitie

Headquarters: 422 South Fifth Street • Minneapolis 15, Minnesota

Children's Homes

Beloit Lutheran Children's Home, Ames, Ia.
Bethesda Children's Home, Beresford, S. Dak.
Homme Children's Home, Wittenberg, Wis.
Eau Claire Cottage, 3042 Kilbourne Ave., Eau Claire, Wis.
Lake Park-Wild Rice Children's Home, Fergus Falls, Minn.
Martin Luther Children's Home, Stoughton, Wis.
Norwegian Lutheran Children's Home, 6000 N. Canfield Ave., Chicago, Ill.*
Parkland Children's Home, Everett, Wash.
Svee Memorial Home, Fargo, N. Dak.

Homes for the Aged

Aase Haugen Home for the Aged, Decorah, Ia.
Calmar Sunset Home, Calmar, Ia.
Bethany Lutheran Home, 1315 Cass St., La Crosse, Wis.*
Bethany Home and Hospital, Camrose, Alta., Can.
Bethel Home, Viroqua, Wis.*
Bethel Lutheran Home, Williston, N. Dak.*
Bethesda Home for the Aged, Beresford, S. Dak.
Bethesda Nursing Home, Webster, S. Dak.
Bethesda Home for the Aged, 2833 North Nordica Ave., Chicago, Ill.*
Clifton Lutheran Sunset Home, Clifton, Texas*
Coeur d'Alene Homes, Coeur d'Alene, Idaho*
Eau Claire, Lutheran Home, 101 Summit Ave., Eau Claire, Wis.*
Lutheran Infirmary, Mondovi, Wis.*
Eger Lutheran Home, Inc., 120 Meisner Ave., Staten Island 6, N. Y.*
Eventide Lutheran Home, 1405 7th St. S., Moorhead, Minn.*
L. C. Foss Sunset Home, 13013 Greenwood Ave., Seattle, Wash.*
Homme Home for the Aged, Wittenberg, Wis.
Immanuel Lutheran Home, Kalispell, Mont.*
Josephine Sunset Home, Stanwood, Wash.
Knute Nelson Memorial Home, Alexandria, Minn.
Luther Memorial Home, Madelia, Minn.*
Lutheran Memorial Home, Twin Valley, Minn.
Lutheran Sunset Home, Saskatoon, Sask., Can.
Madison Lutheran Home, Madison, Minn.*
Northwood Old People's Home, Northwood, N. Dak.*
Parkside Lutheran Home, Lisbon, N. Dak.*
Pleasant View Luther Home, Ottawa, Ill.*
Red Wing Seminary Memorial Home, Red Wing, Minn.
Kenyon Sunset Home, Kenyon, Minn.
St. Luke's Nursing Home, Dickinson, N. Dak.*
Skaalen Sunset Home, Stoughton, Wis.
Solheim Lutheran Home for the Aged, 2236 Merton Ave., Los Angeles 41, Calif.*
Story City Old People's Home, Story City, Ia.
Westhope Home for the Aged, Westhope, N. Dak.*

Extra-Synodical Lutheran Homes for the Aged

Ebenezer Home for the Aged, 2545 Portland Ave., Minneapolis 4, Minn.
Grand Forks Home for the Aged, 1023 Almonte Ave., Grand Forks, N. Dak.**
Norwegian Old People's Home Society, 6016 N. Nina Ave., Chicago, Ill.**
Pioneer Memorial Home, Fergus Falls, Minn.**
Lutheran Home for the Aged, Minot, N. Dak.**
Normanna Rest Home, New Westminster, B. C.**

Institutional Chaplains

Rev. A. O. Aasen, Bethany Home and Hospital, Camrose, Alta., Can.
Rev. H. L. Anderson, Stoughton, Wis.
Rev. Orwoll Anderson, State Training School for Boys, Red Wing, Minn.[3]
Rev. A. G. Baalson, Madison Lutheran Home, Madison, Minn.
Rev. M. A. Berkeland, Big Spring State Hospital, Big Spring, Texas[2]
Rev. Daniel Borge, Aase Haugen Home for the Aged, Decorah, Iowa
Rev. Thomas L. H. Collin, Lutheran Medical Center, 4520 Fourth Ave., Brooklyn N. Y.
Rev. A. W. Dahlberg, Rochester State Hospital, Rochester, Minn.[3]
Rev. Edward C. Goetz, MacLaren School for Boys, Woodburn, Ore.
Rev. C. E. Hansen, 2313 Main St., La Crosse, Wis.[2]
Rev. Clarence H. Johnson, VA Hospital, Ft. Meade, S. Dak.[5]
Rev. F. W. Logensgard, VA Hospital, Fargo, N. Dak.[2]
Rev. G. W. Lokensgard, 3125 W. Highland Blvd., Milwaukee 8, Wis.[2]
Rev. O. O. Lovaas, Dunseith, N. Dak.[2]
Rev. T. O. Lovaas, 847 71st St., Brooklyn 20, N. Y.[2]
Rev. Olaf Lysnes, 1400 Raymond Ave., St. Paul, Minn.
Rev. Galen Morstad, Eastern State Hospital, Medical Lake, Wash.[3]
Rev. E. G. Nelson, Fairview Hospital, 2312 S. 6th St., Minneapolis, Minn.
Rev. L. A. B. Nelson, VA Hospital, Sioux Falls, S. Dak.[5]
Rev. B. B. Nielsen, Jamestown State Hospital, Jamestown, N. Dak.[3]
Rev. S. H. Njaa, Northwood, N. Dak.
Rev. L. M. Osness, Lutheran Deaconess Hospital, 1138 N. Leavitt St., Chicago, Ill.
Rev. E. E. Ostroot, Trinity Hospital, Minot, N. Dak.
Rev. H. R. Peterson, State School for Girls, 719 3rd St., Sauk Centre, Minn.
Rev. M. N. Peterson, 2221 S. Grand Ave., Los Angeles, Calif.[2]
Rev. O. Qualen, 2236 Merton Ave., Los Angeles 41, Calif.
Rev. E. E. Ramsey, 408 S. W. Second Ave., Portland 4, Ore.[2]
Rev. A. H. Rogen, Montana State Hospital, Warm Springs, Mont.[3]
Rev. Rudolph Simonson, Audubon, Minn.
Rev. Herbert Skarie, State Mental Hospital, Fergus Falls, Minn.[3]
Rev. S. T. Sorenson, Bethesda Home for the Aged, 2833 N. Nordica Ave., Chicago, Ill.
Rev. L. O. Sunde, 2100 Los Feliz, Thousand Oaks, Calif.
Rev. O. R. Swenson, Ah-gwah-ching Sanatorium, Walker, Minn.
Rev. A. T. Tjornhom, 506 Mill St., Fergus Falls, Minn.
Rev. Merwin B. Tollefsrud, VA Hospital, Minneapolis, Minn.[5]
Rev. Martin Trygstad, State Mental Hospital, Yankton, S. Dak.[3]
Rev. S. M. Tweeten, Minn. St. Soldiers' Home, Minneapolis, Minn.
Rev. A. M. Vinge, 2981 E. Broadway, Vancouver, B. C.
Rev. A. K. Vinje, 307 Medical Arts Bldg., Seattle, Wash.[2]
Rev. E. W. Walker, 6851 111th St., Edmonton, Alta., Can.

Girls' Homes

Lutheran Maternity Home, 407 N. Spring Ave., Sioux Falls, S. Dak.[2]
The Lutheran Girls' Home, 1918 19th Ave., N. E., Minneapolis, Minn.[2]
North Dakota House of Mercy, 1505 5th Ave. S., Fargo, N. Dak.[1]
Ackerson House, Mercer Island, Wash.[2]

Day Nurseries

Lutheran Day Nursery, 1802 N. Fairfield Ave., Chicago, Ill.[2]

Services to the Deaf and Blind

Bread of Life Lutheran Church for the Deaf, 2901 38th Ave. S., Minneapolis, Minn.
Ephphatha Church Mission, 15 6th Ave. N. E., Faribault, Minn.

Deaconess Homes and Hospitals

Lutheran Deaconess Home and Hospital, 113 Leavitt St., Chicago, Ill.
Lutheran Medical Center, 4520 Fourth Ave., B lyn, N. Y.**
Fairview Hospital, 2312 S. 6th St., Minneap Minn.*

Settlement House

Plymouth Christian Youth Center, 322 N. Plym Ave., Minneapolis, Minn.

Children's Camps

Jeannette Holm Knutson Camp, Manhattan Be Minn.
Wilderness Camp, Homme Home, Exeland, Camp Norge, New City, Rockland County, N

Subsidized Social Work Agencies of the Church

Lutheran Welfare Service of Northern Califo 1445 Valencia St., San Francisco, Calif.
Lutheran Welfare Service of Southern Califo 2221 S. Grand Ave., Los Angeles, Calif.
Lutheran Charities Federation, 343 S. Dear St., Chicago, Ill.
Lutheran Home Finding Society of Illinois, Byron St., Chicago, Ill.
Lutheran Welfare Society of Iowa, 2302 Unive Ave., Des Moines, Ia.
Lutheran Welfare Society of Minnesota, 2400 Ave., Minneapolis, Minn.
Lutheran Welfare Association of Montana, Ninth Ave., Helena, Mont.
Lutheran Welfare Council, 105 E. 22nd St., York 10, N. Y.
Lutheran Welfare Society of North Dakota, 11th St. S., Fargo, N. Dak.
Lutheran Welfare Association of Oregon, 40 W. Second Ave., Portland 4, Ore.
Lutheran Welfare Society of South Dakota, S. Duluth Ave., Sioux Falls, S. Dak.
Lutheran Welfare Society of Texas, 801 Rio Gra St., Austin, Texas
Lutheran Welfare Society, 223 N. Yakima, Tac Wash.
Associated Lutheran Welfare, 307 Medical Bldg., Seattle, Wash.
Lutheran Welfare Society of Wisconsin, 3126 Highland Blvd., Milwaukee 8, Wis.

Proposed Retirement Homes

Bethel Lutheran Home, Madison, S. Dak.
Central Dakota Convalescent Home, New R ford, N. Dak.
Faith Lutheran Retirement Home, Wolf P Mont.
Glenwood Lutheran Retirement Home, Glenw Minn.
Luther Manor, Sioux Falls, S. Dak.
Luther Memorial Home, Mayville, N. Dak.
Lutheran Retirement Home, Austin, Minn.
Lutheran Retirement Home, Northwood, Ia.
Lutheran Sunset Home, Grafton, N. Dak.
Mountrail Lutheran Home, Stanley, N. Dak.
St. John's Lutheran Retirement Home, Al Lea, Minn.
St. Luke's Lutheran Home, Blue Earth, Minn.
Sunnyvale Lutheran Home, San Francisco, C
Tuff Memorial Home, Hills, Minn.

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*Segment-owned and subsidized by the Church
**Subsidized by the Church for support of chaplaincy program.

1. Subsidized but not owned by the Church.
2. With respective Lutheran Welfare Societies
3. On state or municipal assignment.
4. On temporary assignment.
5. Full-time chaplain serving Veterans Hospit

Mouth of the Gift Horse

Desperate Remedy

Some years ago, with Christmas cards becoming more
d more impersonal (a blue poodle chasing a scarlet
pper with an engraved inscription, "Joe and Marge"),
brave unknown thought up a remedy. It was a sort of
ack to nature" movement. The Christmas greeting
ould henceforth be personalized. Instead of Santa
aus and his celluloid reindeers or futuristic camels,
is card would feature intimacy. It would be chatty.
would talk about Joe and Marge. And since the list
recipients had by no means decreased, the greeting
uld be mimeographed.

The House Beautiful

There would be something about the house.

*You know the room off Joe's den we've been using
r a catchall. Well, we got tired of the wall color. You
ay remember that it was originally Kemtone "Desert
un." We felt we wanted a warmer color. So we got
per Kemtone 358. It's called "Elephant Hide" and is
warm pinkish gray with an authentic rose-silver tint
at is typical of the Rogue elephants in the Chad. Joe
d the spackling and Marge painted. She rolled it on
th a Kemtone lambswool roller and it was such fun.
ith the walls finished, Joe laid asphalt tile. The shade
"Mystery of Egypt," sort of slatey and sphinxy.
ter Joe had all the black stickum spread, Joe Junior
pped his tether and dived into the middle of the mess.
e are still trying to get it out of his crew cut. . . .*

The Happy Family

There would be something about the family.

*Joe Junior and Marge Junior are both growing. So
Cedric and Barbara. (So strange that we should have
o sets of twins within four years! Joe's boss, who is
amateur geneticist, wants to make a study of it. He
ls it is so original and inspiring.) Joe Jr. and Marge
both in kindergarten. The other twins are cutting
ir teeth. Cedric has the left incisor and the right
uspid (lower). Barbara has the right incisor and the
t bicuspid (lower). . . .
Great Aunt Axley has been staying with us and has
n so helpful with the children. She thinks they are
such cute butterballs. Aunt Axley is still making her
famous peanut butter cookies. (Blue Ribbon at the Maple
Ridge County Fair in 1899). You take a half cup of
peanut butter (crunchy), 2 cups of flour, 2 cups of milk,
a T of baking powder, 3 T of sugar. . . .*

The Salt Mines

And something about the job.

*Joe got tired of the foundry. Too much politics in the
front office and not the proper appreciation for Joe's
talents as an executive. So Joe walked out. Now he's
working for an advertising firm at a lower salary but
with more creative opportunities. But money isn't every-
thing. . . .*

No Address

The thing we probably miss in this sort of letter is our address. We do not lack interest in the affairs of our friends. The best letters are filled with the sort of chit-chat which comes to us in the mimeographed greeting. But all of us treasure the illusion that we are something special to our friends, that we stand in an I-Thou relationship to them. The illusion is shattered in a mass mailing. In it we observe our friends behind glass. They are engaged in a half a hundred ordinary or extraordinary activities. But they do not turn toward *us*. That is why a hastily scrawled question at the bottom of a conventional Christmas card, "How are things?" or "When can we look for you?" is more personal than a sheaf of duplicated particulars.

© Karl A. Olsson, 1959

The Christian Service Institute

The Christian Service Institute, conducted by the Commission on Diaconic Service and the Department of Christian Education, is a school of theological study for lay men and lay women of the Church. Its purpose is to offer the opportunity for a study of the faith and life of the Church to those who are not professional theologians, but who desire to become better informed and more maturely oriented regarding the meaning of the Christian faith to their daily life and work.

The response of those who have studied at the Institute has corroborated the claim that lay people are interested in theological study and can rewardingly pursue it. Twenty full-time students were in attendance in 1958, including an almost equal number of men and women. They came from eight states and Canada. Occupational backgrounds included social work, medicine-psychiatry, college teaching, LSA work, parish work, nursing, administration of home for aged, parish education, high school teaching, library work, and sales.

The 1959 Christian Service Institute will again be held on the Luther Theological Seminary campus. The dates are June 8 and July 17. Seminars in the following areas will be offered: Interpretations of Christian Doctrine, New Testament Studies, Old Testament Studies, Christian Anthropology, Evangelical Lutheran Theology, and Christian Ethics. The faculty includes Dr. Wm. H. K. Narum, of St. Olaf College, and Dr. A. N. Rogness, Dr. Gerhard Frost, Dr. John Halvorson, Dr. Herman A. Preus, of Luther Seminary.

Inquiries should be addressed to The Christian Service Institute, 422 South Fifth Street, Minneapolis 15, Minnesota.

Fortnightly Review

In the recent meeting of the Executive Committee of the Lutheran World Federation at Strasbourg, France, a special resolution was adopted which it is most apropos to release to members of The Evangelical Lutheran Church as we begin the new calendar year, 1959:

"We must recognize that in the midst of the many commotions and catastrophes presently harassing the world, God Himself is certainly at work. This is true even in the confusion and suffering still being inflicted on human beings. God also uses these things to turn the people toward Him in intercessory prayer.

"As we think of the millions of refugees and oppressed, the hungry and homeless in many parts of the world, our prayers to God should be that He not permit the powers of evil to prevail but that His good and gracious will may be accomplished.

"Let us pray that His Word may move freely among these events which often seem incomprehensible to us so that His Kingdom may come and His Peace may not be lost to mankind. May God the Father Almighty endow us all with responsible thoughts of justice and peace and make us obedient instruments of His will."

*

For several years the Evangelism Commission conducted annual midwinter conferences in Minneapolis. The response grew with each year, even though several of the conferences were held when the temperature dropped to substantial sub-zero readings. This growing interest stimulated requests that the conference be moved about and made available to other geographical areas of the Church. In recognition of these requests, the Evangelism Commission held two conferences last year, one in Seattle, Washington, and another in Moorhead, Minnesota.

This year two conferences are offered: one at Emmanuel Lutheran Church, North Hollywood, California, January 21-25, 1959; and one at the County Fairgrounds Arena, Madison, Wisconsin, January 28-February 1, 1959. Our sister Churches, the American Lutheran Church, the United Evangelical Lutheran Church, and the Lutheran Free Church have participated in the planning of the conferences and will have a large share in the program responsibilities. In a sense it may therefore be said that this is a Mid-winter Conference on Evangelism of The ALC.

The theme of the North Hollywood and Madison conferences will alert us to the compassion of Christ under the words *Christ Cares*. The sub-topics proclaim this saving compassion of our Lord in the many complexities of life with which we stand face to face in 1959. To those who live in the Los Angeles and Madison areas, this is your special opportunity. And for those who live in other areas, there is an invitation to pray that God may pour out blessings on the entire Church through the Word that will be proclaimed.

Fredrik A. Schiotz,
President, ELC.

Editorial...

You Can't Delegate Love

One of the religious bodies of America makes the claim that never has a single one of its members had to accept "public relief." The motto is, "We take care of our own." Even through the darkest days of the Great Depression, neighbor remembered his duty to neighbor; the community of fellow believers provided whatever temporal aid was needed.

There is something very appealing about such an approach to the temporal needs of people; and, perhaps, a lesson our Church needs to re-learn. No one can maintain that it is wrong for an individual or a family to receive public aid; that isn't the point. From a Christian viewpoint what is important is that our Lord Himself laid down the principle of love—that whatever a disciple of His does for another disciple, he is doing it for Christ Himself. And Paul particularized the same principle when he added, "Especially to them that are of the household of faith," that is, fellow believers.

That cardinal principle may be put in other words by simply saying that *you can't delegate Christian love.* Or, if you like it better, Christian love is individual. It is the working out of the obligation of love as between you and your brother, whom you love because God first loved you. That is individual, that is between you and another; it cannot be delegated.

Sometimes one wonders if the very complexity of life today, necessitating the delegation of the practical manifestations of Christian love to an organization, may not have a tendency to make us believe that we can delegate the act of love itself, so that, for example, the Department of Charities becomes the individual's expression of a love that is second-hand and therefore not personal.

Let us go into that in a little more detail. As one reads the pages of this issue, and studies the long, long list of institutions of mercy which are a part of our Church's work, one marvels. What a wonderful program! How it embraces those who need it most! What an agency of love it is! That is as it should be. We as a Church have had to delegate to an agency the carrying out in practical detail of manifestations of the love we have for many of those who need it most. Neither the individual nor the congregation can as a rule have its own children's home or home for the aged. To that extent, we have a right to delegate to an agency the doing of acts of love on our behalf.

But the temptation is to leave it there and to believe that our support of that agency relieves us of the dictates of Christ's mandate of love. If that is the result, we are trying to delegate Christian love, which can't be done.

To come down to specific cases, how much emphasis is there actually in the average congregation on "volunteer" service? In simpler days, that was something which was so taken for granted that it did not need to be discussed. The "neighborliness" of pioneer days, for example, was not essentially social. It was rather a matter of helping one another. Perhaps the manner of help was at times decidedly amateurish; no doubt a trained social worker of 1959 would have thrown up her hands in holy horror at some of it. But it had something of far greater worth than all the graduate degrees in the world can supply: it was personal, individualized, Christian love; it sprang from personal and individual concern.

It happens that one of the articles supplied us for this issue carries us back to that approach to Christian love. We refer to Pastor Moe's article, "When Disaster Strikes." True, highly organized and professionally efficient help was involved, particularly through the American Red Cross. Without that, many things would have been left undone, which proves that delegating some of the manifestations of love is necessary. But one pauses longer at the tales of the literally hundreds from surrounding congregations who on a personal, individual basis offered their help.

That example is apt because it was the sort of thing one could see with one's own eyes. But it need not be, and usually will not be, something spectacular. It is a return to the individual concern of the Christian for his less fortunate sister or brother that we need so sorely. Your gift to that children's home does not relieve you of the claim upon you of the unfortunate child next door or just across the tracks. The fact that you gave generously to the erection of that old people's home thirty miles away does not relieve you of the blessed responsibility of ministering to the needy and lonely aged who live in the shadow of your church.

To return to our starting point: you can and must delegate some of the practical manifestations of your Christian love; that is why you support and thank God for the ministry of the Department of Charities. But you cannot delegate love itself. That you must exercise wherever you are, and you must do it as an individual.

We Can Change the Facts

The early days of January, 1959, have come as these lines are written. The weeks are all too few before we will know whether enough money has come from the congregations to meet the 1958 Budget. The hard facts, shorn of the hope with which we always live, say that it is doubtful whether we will reach the full amount. After falling short in 1957, it is not easy to admit this again in 1958. However, as this is written, we need over $1,000,000. The last available report from the treasurer's office does not show us to be ahead of last year's income by enough to overcome the $375,000 deficit of that year. All too many letters have come saying, "We will not reach our objective this year."

It is almost inconceivable that we shall fall short again, in the face of what that would mean to the Church's work. While we have now assured the necessary money for Parts I and II, the operating budget for the year, a shortage will place special penalties on Part III. Of course, the Board of Trustees will need to weigh the whole situation when it comes to the end of the year. However, it seems almost inevitable that any failure to reach the full Budget will cut most deeply into the capital funds anticipated for our colleges. Knowing, as so many of us do, the very great need for money for buildings to care for growing student enrollments, it is nothing short of tragic that we may be forced to leave the colleges short.

The congregations of the ELC ought not to let the fiscal year close without full awareness of what is at stake. The colleges did not get all that was budgeted for them last year. Do we want this to happen again? Five hundred thousand of the amount remaining is for our schools and colleges in the U.S. and Canada. Fifty thousand of it is for the creating of our new Lutheran college in California. Over $90,000 of it is for capital investment in centers for Lutheran students at non-Lutheran colleges and universities.

It is hardly conceivable that the hard work and genuine concern of so many congregations and their pastors, in providing the money already received, shall not be rewarded with the knowledge that we have responded generously enough to meet our goals. You cannot find yourself at the headquarters of the Church, where so much of the pulsebeat of the Church's life is felt, without knowing that there are thousands and thousands of ELC people who take this matter of Budget support very seriously. They know what is back of these amounts of money. They know that through such dollars and departments and institutions and mission fiel and people they are fulfilling the will of God th "men shall be saved" and know the love of God. It difficult to believe that these people will not be joined all congregations in full, generous, and over-flowi support of this work this year.

Even if we reach the full goal we will have increas our giving as a Church by only about seven per ce Taking into account the three per cent drop in doll value, we will really be stepping up only about fo per cent, even if we receive all we have budgeted.

It is difficult to believe that any money will be he back which could possibly be provided for the cau for this year, in order to make next year's efforts le trying, when the over-all situation in the Church is uncertain as it is. When so many have placed all the benevolence resources into the battle, it seems stran to hear of those who prefer the luxury of comfortab treasuries at home. When so many have been sendi their remittances month by month or quarter by quart it is in sharp contrast to know of the meager amou which have come from other congregations, with much uncertainty at year's end as to whether the f amounts can be made available. It is hard to belie that all these funds will not now be released and se on a hurried journey to join the rest.

It is not easy to accept the possibility of falling sh of $6,160,774 for 1958 when it is so clear that the wor in which this Church exists ought to have the experien of a strong Christian witness through the money whi Christians will give to support the Christian Gosp If the Christian message is the hope of the nations; the assurance that God's love in Christ is for the he ing of the wounds of men; if the recognition of Go purpose for people is essential to them—then t Church's witness in this moment ought to be a ringi one, supported by generous offerings. Surely, we ca not be pleased with meager confessions of faith ma through meager support.

Well, those are the hard facts. None of us is qu willing to accept them as telling the final story. T congregations of the ELC, and the concerned and sponsible people in them, will tell what the actual fa are when February 1 arrives. Until that day we s have time to pray, to work, and to give.

RAYMOND M. OLSON
Director of Stewardship

For the Family Altar

J. R. Hestenes

Toward Sexagesima Sunday — *Samaria*

The Epistle: II Corinthians 12:2-9 • The Gospel: Luke 8:4-15

Monday, January 26
OUTSIDERS
Read II Kings 17:24

And the king of Assyria brought people from Babylon . . . and placed them in the cities of Samaria.

The people who occupied Samaria, the nd between Judea and Galilee, were a reign people. They were of an entirely fferent background than that of the ws. During the time of the captivity, maria had been colonized by the Babynian king. These people were heathen; ey did not fear the Lord, the God of braham, nor did they have anything in mmon with their neighbors to the north south. They were a constant source of ritation to the Jews.

Help us to know, heavenly Father, that hile only those who are Your children ve a kinship one with another, that we ust not make outsiders of anyone, to e point that we exclude them from our ve or our prayers. Give us the sense to derstand that the heathen awaits the inging of the light, then help us to ng that light that they may see. In ur Name. Amen.

Tuesday, January 27
THEY SAID NO
Read Ezra 4:2-3

"Let us build with you; for we worship your God as you do."

When the captives returned to Judea, they missed an opportunity to befriend a people and change a situation. The Samaritans came to them and requested that they be permitted to build the temple with them. They wanted to form an alliance with them because they also worshipped the same God. But they said no. They turned them down. They destroyed the prospect of a happy future with their neighbors. Out of smugness Judah and Benjamin would proceed to build their own temple. Samaria would please go home.

How easy it is to say yes to the wrong things and no to the right, dear God. How difficult it is for us to be charitable even in our religion! If we are narrow in our love then we have no love at all. Cause us to reflect on the wideness of Your love, O God, that we may see what shall be the scope of our concern. Not in littleness do You show Your mercy. Make us big enough to be Your children. Amen.

Wednesday, January 28
A DESPISED PEOPLE
Read John 4:9

"For Jews have no dealings with Samaritans."

So said the Samaritan woman to Jesus. And she spoke a truth. The Jews did despise the Samaritans. He had asked her for a drink. He was a Jew, and no Jew would stoop so low as to have any dealings with a Samaritan. Samaritans in their opinion were on a level with dogs. It was not considered wrong to spit at a Samaritan. Thus the old hatred of the "outsiders" was kept alive, even up to the day Jesus was on earth. The Jews had a guilt on their hands heavier than they knew. They despised their fellowmen.

The only answer to our sin of looking down upon others is to have our hearts thoroughly cleansed of all unrighteousness. We pray, gracious Jesus, that You will show us the wrong, the sin, the deceit in despising anyone. We need to consider our own need, our own helplessness, our own reliance upon You, so that we will know that we ourselves are nothing. No one has greatness but in You. Amen.

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Thursday, January 29
WHAT JESUS THOUGHT
Read Luke 10:33

"But a Samaritan, as he journeyed, me to where he was; and when he saw m, he had compassion."

Here was a sharp thrust at the smugss of the Jews. In the story of the od Samaritan it was not the priest who pped to help the man who had fallen ey to the highwaymen. Indeed, the iest should have been sensible of a hurt an's need. But he wasn't. Nor was the vite one whit better. It took the heart a compassionate man, even if that man s a Samaritan! Perhaps Jesus was tryg to drive home a lesson on brotherly ve, too.

Yes, O God, even "Samaritans" or ose who are not supposed to know any tter, do a better job at showing love and mpassion than some of us Christians! ow shamed we are, dear Father, at our evous failings here. We know Your ve; therefore, why are we slow to show ve? Quicken us to tenderness so that we ll not remain heartless in a heartless orld. In Jesus' Name. Amen.

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Friday, January 30
INVITED
Read John 4:40

They asked him to stay with them; and he stayed there two days.

This was the result of the conversation that Jesus had with the woman at the well. Reaching her spiritual need, Jesus put in her a wish to make Him and His power known to the people of her city. Seeing that Jesus had made a change in her they sought Him out and asked Him to come and be with them. Always Jesus responds to such an invitation. It is not stated what Jesus did while He was with them, but it is certain that He spoke to them and that they heard Him gladly. Jesus came to help Samaritans, too.

Many people are hungering and thirsting for salvation, O God, and You are anxious to respond to their call. It is through us, Your children, that part of the response must be made. You have told us to bring Your Word and the Sacraments to mankind all over the world. Make us ready to be Your servants, and respond to Your call to answer the call of mankind. In Your Name. Amen.

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Saturday, January 31
WHY DID HE GO?
Read Acts 8:5-8

Philip went down to a city of Samaria, and proclaimed to them the Christ.

Here was something new. A Jew going among the Samaritans; a man outside of that country and that culture concerned enough about them to go to one of their cities and preaching to them. The reason he went was because he was a new man in Christ. Old things were gone. Pentecost had brought the Holy Spirit. Now he saw the need of all mankind. The command was to go into all the world with the Gospel. Samaria was close at hand and filled with people in need of what Christ had come to provide.

When the Holy Spirit comes into our lives, how much everything changes, O God. We are lifted above littleness and start marching to the great theme of the Kingdom of God. We find ourselves under a command from above. Our old hates turn to love, our former coldness is turned to warmth. As Christ sought all people so also send us forth to declare Your works to all mankind. Amen.

Presbyterians Study Inner City Church

Problems of inner city churches will be discussed by urban ministers in three regional workshops sponsored in 1959 by the Presbyterian Board of National Missions' department for city and industrial work.

The conferences are scheduled for Princeton (N.J.) Theological Seminary, June 23-25; McCormick Theological Seminary, Chicago, July 14-16; and San Francisco Theological Seminary, July 21-23.

They are designed to probe into the mission of the inner city church in the face of community change and shifting population.

Attention will be focused on urban areas which have high mobility rates, great population densities, low income levels, and above-average rates for delinquency, broken families, fire loss, and dope addiction.

Aimed at Students . . .

Red Propaganda Increased

With the start of the new year, informed sources in Vienna forecast that countries behind the Iron Curtain will intensify their efforts to indoctrinate students and teachers in secondary schools and colleges with Communist ideology.

From time to time the Communist press in Hungary, Romania, Czechoslovakia and Bulgaria, commenting on idealistic and religious influences still existing among young people, has called for stronger political indoctrination of students in higher education.

In Hungary, for example, government papers have charged that "counter-revolutionary" tendencies are widespread in secondary schools and colleges and have urged a stepped-up battle against "known enemy elements."

Criticizing the present school system in Hungary, *Nepszabadsag*, Communist organ, has demanded that the government introduce the Soviet "polytechnical" educational system in the country. The work for which Hungary is preparing youngsters will be primarily of a "manual nature," the paper said.

The Hungarian ministry of culture has warned that only teachers who are confirmed Marxists must be allowed to teach in secondary schools. More than 2,000 courses intended to develop the "philosophical knowledge" of teachers have been established recently.

While admitting that the education of students is provided by non-Marxist teachers to a large extent, *Nepszabadsag* said that the situation cannot continue long without producing "harmful effects" on youth.

In Romania, the Red press has often pointed out that "mysticism" and "backwardness" are insufficiently fought in the country's colleges and universities. Communist student and youth groups have been asked to carry out ideological purges among students with religious affiliations. Also measures have been urged for the education of youths "in the spirit of love for the fatherland."

The Czech Communist regime has demanded more "practical work" in education, a "class-based" selection of students and an improvement of lectures on Marxism and Leninism. To intensify political indoctrination of its students, the Czech government has called on the Communist youth organization (CSM) to tighten its bonds with the party still further.

Bulgarian teachers in higher education have been attacked constantly by the government for not being sufficiently interested in the study of dialectical and historical materialism.

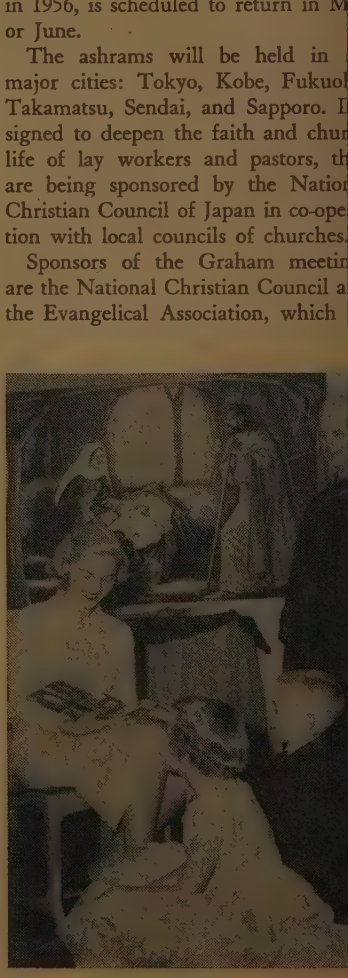
E. Stanley Jones, Billy Graham Going to Japan

Two internationally known Amer can Protestant evangelists, Dr. E. Sta ley Jones and Billy Graham, will co duct crusades in Japan in 1959 as pa of nationwide observances marking t 100th anniversary of Protestantism i that country.

Dr. Jones, noted Methodist missio ary and author, will lead a series ashrams (retreats) from Feb. 4 throu April 22. This will be his fifth eva gelistic campaign in Japan since t end of World War II. Mr. Graha who held an eight-day Japan crusa in 1956, is scheduled to return in M or June.

The ashrams will be held in major cities: Tokyo, Kobe, Fukuo Takamatsu, Sendai, and Sapporo. I signed to deepen the faith and chur life of lay workers and pastors, th are being sponsored by the Natio Christian Council of Japan in co-ope tion with local councils of churches.

Sponsors of the Graham meetin are the National Christian Council a the Evangelical Association, which



ROSE QUEEN TEACHES BIBLE—Pamela Prather, chosen Queen of the annual Tournament of Roses in Pasadena, Calif., this year, is a Sunday school teacher at the San Marino Community Church. She is shown reading to two of her pupils as her pastor, the Rev. Frederick W. Cropp, looks on.

RNS Photo

gether represent more than 80 per cent of Japan's Protestants.

Meanwhile the Rev. Keikichi Shirai, new moderator of the United Church of Christ, called on Christians in Japan and in other nations to help evangelize the country.

"Because of the small number of Christians in Japan, we need the help of Christians from other countries," he said. "And in the same way, other Asian countries need our help in church leadership and in evangelism programs."

Mr. Shirai reported that in 1958 membership in the United Church increased by 3,500 for a record total of 75,500.

Urges Scientific Basis for Spiritual Healing

Divine healing must be placed on a more scientific basis to defeat "the army of quacks, lay and clerical," who practice it, Dr. W. Gordon Maclean of Winnipeg, former moderator of the Presbyterian Church in Canada, maintains.

Writing in the *Presbyterian Record*, official organ of the denomination, he declared that the "quacks," whether clergymen or Christian Science practitioners, flourish only because the laws which regulate healing are imperfectly known.

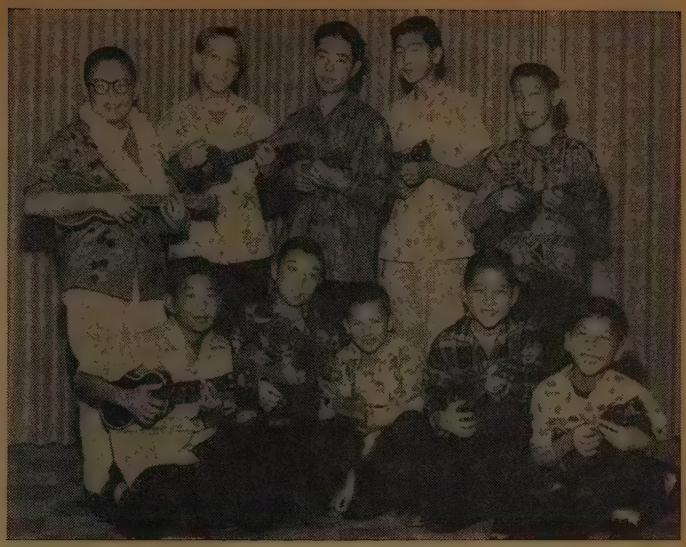
Dr. Maclean, now minister of Winnipeg's First Presbyterian Church, said that Christian Science has definite limitations and urged "physicians of the body and physicians of the soul" to come nearer to one another.

"Before making unwarranted claims that are sometimes extremely dubious," he wrote, "the Church should combine with the practice of medicine to perfect a practical and real technique of divine healing."

Commenting on spiritual healing as practiced by Christian Scientists, Dr. Maclean said they are inspired by a sense of Christian charity and deserve thanks for stimulating the Church into reviewing its entire position regarding divine healing.

Dr. Maclean condemned the practice of divine healing started by Mary Baker Eddy, founder of Christian Science, as an "unscientific system which misrepresents facts."

While paying Mrs. Eddy tribute for her "good intentions," Dr. Maclean said "we must insist that nothing has corrupted the Christian religion so profoundly as the unethical magic which in many different forms has pervaded this system."



HAWAIIAN BOYS ON TOUR—Ten Hawaiian boys on a 14,000-mile goodwill tour of the United States entertained young people of the Park Street Congregational Church in Boston, which sent its first missionaries to Hawaii in 1819. The visitors were guests of the church's youth department. RNS Photo

St. John in 200 A.D. . . .

Publish Ancient Manuscript

Publication of two recently-discovered ancient manuscripts of St. John's Gospel, one in Greek and the other in Coptic, was reported at the American Textual Criticism Seminar held in connection with the annual meeting of the Society of Biblical Literature and Exegesis.

One of the manuscripts contains the latter portion of John in Greek and dates from about 200 A.D., and the other, most of the Gospel in the Bohairic dialect of the Coptic language, written in the fourth century.

Their publication was announced by Dr. Bruce M. Metzger, professor of New Testament language and literature at Princeton (N.J.) Theological Seminary.

He also disclosed the acquisition of another ancient Coptic manuscript—the First Epistle of Peter in the Sahidic dialect—believed to date from the third century; and three-fourths of the Commentary of St. Ephraem on an Harmony of the Gospels which weaves together into one narrative the four separate Gospels. The commentary is in the Syriac language and dates from about 500 A.D.

The Epistle was obtained by the University of Mississippi and the commentary by Sir Chester Beatty, a British collector of antiquities.

Dr. Metzger, chairman of the seminar, which comprised Protestant, Roman Catholic and Jewish scholars, said the Greek fragments of John's Gospel were published by the Bodmer Library of Geneva, after it had acquired them from an antiquities dealer in Egypt.

They are surpassed in age, he noted, only by a small leaf of papyrus containing a few verses from John's Gospel, now in the Rylands Library of Manchester, England, which is usually dated in the first half of the second Christian century.

BAPTIST IS POPE'S COUSIN

The 19-year-old youth director of a Montgomery Baptist revival center claims to be a third cousin of Pope John XXIII.

Mrs. Juanita Shaw, the wife of an airman stationed at Maxwell Air Force Base, said her maternal grandfather and Pope John were first cousins. She said they grew up together in the same little Italian town of Sotto il Monte in the province of Bergamo.

Francisco Roncalli, Mrs. Shaw's grandfather, came to the United States and settled at Shaw, Miss., where he now lives.

"I thought they were kidding," Mrs. Shaw said when her mother, Mrs. J. A. Roberts of Greenville, Miss., wrote her the news.

Proposes Reunion of Churches in Sweden

A Professor of Theology at Lund University has proposed that the time is ripe for negotiations toward the reunion of the Lutheran State Church with the Mission Covenant Church of Sweden.

In articles in two Swedish church publications, Dr. Gustaf Wingren said that he feels that great changes have taken place since the dividing lines were drawn and the Covenant congregations left the State Church. It is Dr. Wingren's contention that the two denominations now find themselves on common ground with regard to many aspects of the work of the church, particularly evangelism.

At least one of the bishops of the Lutheran Church has publicly written in another publication approving Dr. Wingren's proposal. However, the organ for the Mission Covenant Church has stated that the time for union is not ripe, but urged more cooperation between the two groups.

German Woman Pastor Tells U.S. Impressions

The willingness of American women to volunteer for charitable work deeply impressed a German visitor who recently completed a 14-week speaking tour of the United States.

The visitor was Dr. Waltraud Seeber, an ordained woman minister, who is a staff member in Berlin of Hilfswerk, the relief agency of the Evangelical Church in Germany.

She was brought to America by the Lutheran Women's Co-ordinating Committee, an inter-Lutheran group.

In visits to various hospitals and charitable institutions, Dr. Seeber was amazed at the large number of women giving time and service. "Such programs exist in Germany," she said, "but not nearly so extensively, nor with such publicity."

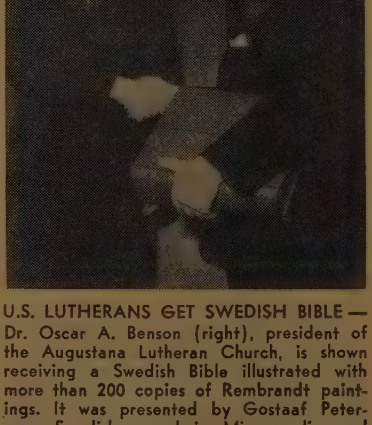
In her addresses, Dr. Seeber spoke most often about the activities of Hilfswerk, explaining where Lutheran World Action dollars go. Questions following her talks frequently referred to the organization of the German Lutheran churches, the question of women's ordination, the problem of the Communist Youth Dedications, and the pattern of living in Germany.

In comparing church women's organizations in Germany and the United States, Dr. Seeber found that American women meet in a social mood, with much thought given to practical theology. German women, on the other hand, concentrate almost solely on Bible studies.

While Americans often enjoy fellowship in their churches at meals together, it is not the practice of Germans to have supper meetings, although they do meet in homes more often than American church organizations do.

Dr. Seeber feels that the two groups might learn from each other. The Germans, she said, might profit from a more practical approach to their Christian theology, while the Americans might gain deeper insights through a more serious approach.

Commenting on the businesslike manner in which American church women conduct their meetings, Dr. Seeber said, "Although it is often a great help in getting problems solved, sometimes, however, I feel that it is overemphasized."



U.S. LUTHERANS GET SWEDISH BIBLE — Dr. Oscar A. Benson (right), president of the Augustana Lutheran Church, is shown receiving a Swedish Bible illustrated with more than 200 copies of Rembrandt paintings. It was presented by Gostaaf Petersens, Swedish consul in Minneapolis, and will be kept in the Church's archives at Augustana Seminary, Rock Island, Ill.

RNS Photo

LUTHERAN SCHOLAR CITED BY CATHOLICS

Dr. Svend Frederiksen, research associate in the Arctic Institute of the Catholic University of America, received a $1,500 grant from the Washington Evening Star to complete his proposed 500-page study on "Primitive Eskimo Beliefs."

Dr. Frederiksen, a native of Greenland, and a Lutheran, was unanimously selected by the Catholic University research fund advisory committee to receive the award which is presented annually by the newspaper to a scholar at the university.

His study of Eskimo culture will be published by the Royal Danish Academy of Science and Letters.

First Shipment . . .

Clothes for Arab Children

About 7,200 garments for Arab re
gee boys and girls just beginn
school were shipped to Jordan dur
November by Lutheran World Rel

Valued at $5,400, the new cloth
was prepared by Lutheran wome
groups throughout the country un
LWR's Dorcas Project.

Carl F. Lorey, administrative se
tary of the material aid agency,
nounced that LWR's shipments for
month totaled 19,403,957 pounds
food, clothing, bedding, and kid
kits, valued at $1,455,642. The supp
went to seven countries of Europe
Asia.

The bulk of the shipments consis
of government-donated surplus p
dered milk, flour, and cheese, a t
of 9,600 tons. In addition, LWR
vided from church resources 18
of corn syrup and 16 tons of cot
seed oil, which went to India
Jordan respectively.

Another purchase was 2,000
blankets shipped to Hong Kong, wh
has been plagued with fires in
squatter villages where so many of
Chinese refugees are living.

Other countries which received
lief supplies included Austria,
many, Korea, and Yugoslavia.

Processing and distribution of
goods are financed with the help
Lutheran World Action grants f
the National Lutheran Council
grants from the Board of World
lief of the Lutheran Church—Miss
Synod, which co-operates in LWR

Within the ELC

The House Christine Built

The Lutheran Church at Capron, has a new parsonage that has an usual history.

A year and a half ago when the ngregation called their present pas-, the Rev. John I. Hagen, they also rted a funding canvass to provide ew parsonage.

One of the canvassers called on Mrs. ristine Johnson, a widow, and came ay with what seemed like a fan-tic proposition.

Mrs. Johnson had been considering re than the parsonage needs of the ngregation. She knew her church eded additional classroom space to se its growing Sunday school, as ll as many repairs on the church ilding.

Her proposition to the canvasser was t if the congregation would put of its parsonage funds into building parish education unit, she would ovide a gift of $30,000 to build the use for the pastor's family.

Spurred on by this suggestion, the ngregation transferred the funds into new fund and began immediately construction of both the new class-oms and the parsonage. On Palm nday, 1958, the educational unit oviding twelve new classrooms was dedicated. Included also was a new kitchen, a new heating system for the church and several other remodeling and redecorating changes.

The parsonage, which was nicknamed by the congregation "the house that Christine built," took longer to construct and was only recently dedicated.

In fact, Mrs. Johnson did not live to see the dedication of the home that she had financed. She died late last summer. Her will provided not only for her family and her local church but an estate of more than $200,000 was divided into twelve shares each of about $18,000. Among the causes that were listed were these: the church extension fund of the ELC; Luther College, Decorah, Ia.; Lauderdale Lutheran Camp in Wisconsin; the Lutheran Deaconess Home and Hospital in Chicago; Pleasant View Home in Ottawa, Ill., Skaalen Sunset Home and Martin Luther Children's Home, Stoughton, Wis., and foreign missions of the ELC.

The sequel to Mrs. Johnson's will came a few weeks ago when the Capron Lutheran Church voted to grant credit for $30,000 to the Church of the Good Shepherd in Rockford, Ill. for their present building program.

DICATE ADDITIONS — Our Savior's Church, Montevideo, Minn., recently dedicated two litions to its church plant. One story was added to the educational unit providing litional classrooms. The addition in front of the church includes a new narthex, choir ms, a nursery and facilities for coats and hats. Cost of the new additions was $100,000. Rev. Grant Sorenson is pastor of the parish. Dr. Sidney Rand, director of education the ELC, performed the dedicatory rites.

Missionaries . . .

Four ELC missionaries have left their fields of service recently to return to the United States on furlough. **Rev. and Mrs. Robert Johnson** and **Miss Ruth Boomhower** will soon be arriving from Tanganyika, and **Miss Pearl Guttromson** from South Africa.

Mr. and Mrs. Lauren Sansness have left to begin their first term on the mission field in Tanganyika. Mr. Sansness will be serving in the field of education, with particular emphasis on agricultural education.

People

The Rev. John R. Bjorge, formerly of Cyrus, Minn., is now serving Granite Falls Church, Granite Falls, Minn.

The Rev. Donald A. Borlaug, formerly of Alberta, Minn., is now serving as pastor of Our Savior's and Opdal Churches near Sacred Heart, Minn.

The Rev. Gordon P. Hendrickson, formerly of Cabri, Sask., Canada, is now serving a parish centering in Metiskow, Alberta.

The Rev. Byron C. Nelson, formerly of Spooner, Wis., retired from the active ministry on January 1 and is now living in Madison, Wis.

The Rev. Stanley G. Knudson, formerly of Harlem, Mont., is now serving Scobey and Peerless Churches in Scobey, Mont.

The Rev. Duane E. Ulleland, formerly of Mankato, Minn., is now serving Seward Church in Seward, Alaska.

The Rev. Wallace Hunstad, formerly of Grenora, N. Dak., will be installed this month as assistant pastor of Trinity Church, Green Bay, Wis., the Rev. Cecil J. Tellekson, senior pastor.

The Rev. Hjalmar F. Hanson, now serving a new ELC mission church in Mexico City, was recently retired from the United States Navy after 26 years in the Naval Reserve Corps, with nine years in active duty.

Mrs. N. C. Jorgenson, a member of the ELC Church at Cando, N. Dak., recently was honored on the occasion of her 100th birthday. She received messages of congratulations from hundreds of family and friends, including the President of the United States.

A HARPSICHORD FOR ST. OLAF—Mary Orth of Wyoming, Iowa, is shown taking her first lesson on the harpsichord which has recently been acquired at St. Olaf College, Northfield, Minn. Mr. Raymond Boese, of the college music faculty, shown at the instrument, made arrangements to get the harpsichord last year when he was in Germany on a Fulbright scholarship. The instrument is a modern version of the kind which J. S. Bach used for much of his creative writing. Mr. Boese presented his own harpsichord recital on campus on January 8.

Adds Scholarships

The School of Business, University of Chicago, has established a continuing program of Business Honor Scholarships to graduates of Concordia College, Moorhead, Minn., according to President Joseph L. Knutson.

According to W. Allen Wallis, dean of the School of Business, under the program "each of a group of leading colleges is authorized to designate a senior who will receive a full tuition scholarship."

It is renewable for a second year if the student's progress is satisfactory.

P. E. Major for Women at Augustana

Beginning second semester of this year, Augustana College, Sioux Falls, South Dakota, will be offering a physical education major for women students. Previously only a minor was available for co-eds interested in physical education. Co-ordinating the women's program will be Miss Ruth Sparhawk, chairman of the department, and her assistant, Miss Joyce Locks.

Graduates with a women's physical education major will be certified to teach physical education in North Dakota, Minnesota, Iowa, Nebraska, Wyoming, Montana and South Dakota. Miss Sparhawk, however, stresses that employment opportunities for a women's physical education major are not limited to teaching, but are found throughout the vast field of education.

Concordia Band to Tour Canada

The Concordia College Concert Band, under the direction of Leif I. Christianson, will travel through central Canada and parts of Montana and North Dakota during the 1959 concert tour.

The two-week tour will begin January 29 at Bowbells, N. Dak., swing north through central Canada, and end February 10 at Sheyenne, N. Dak.

The annual home concert will be staged January 25 in the Memorial Auditorium.

The Concert Band, following the opening concert at Bowbells, N. Dak., heads into Canada Jan. 30. The itinerary:

Jan. 30, Estevan; Jan. 31, open; Feb. 1, Swift Current, afternoon, and Medicine Hat, evening; Feb. 2, Lethbrid
Feb. 3, Calgary; Feb. 4, Camrose; F
5, Edmonton; Feb. 6, Saskatoon; F
7, Outlook, afternoon, and Reg
evening.

Feb. 8, Crosby, N. Dak., afterno
and Plentywood, Mont., evening; F
9, Glasgow, Mont.; Feb. 10, Sheye
N. Dak.

Augustana Choir to Tour

The choir of Augustana Coll
Sioux Falls, S. Dak. will begin an
tensive tour the latter part of Janu
which will bring them into the Pa
Northwest.

The itinerary of the choir tour i
follows:

Jan. 23, 8 p.m. .....Huron, S
Jan. 24, 8 p.m. .....Hettinger, N
Jan. 25, 11 a.m. .....New England, N
8 p.m. .....Williston, N
Jan. 26, 3 p.m. .....Culbertson, M
8 p.m. .....Wolf Point, M
Jan. 27, 8 p.m. .....Havre, M
Jan. 28, 8 p.m. .....Cut Bank, M
Jan. 29, 8 p.m. .....Kalispell, M
Jan. 30, 8 p.m. .....Spokane, W
Jan. 31, 8 p.m. .....Seattle, W
Feb. 1, 2:30 p.m. .....Everett, W
8:15 p.m. Parkland, Wash. (P.L
Feb. 2, 8:15 p.m. .....Newberg,
Feb. 3, 8:00 p.m. .....Longview, W
Feb. 4, 8 p.m. .....Richland, W
Feb. 5, 8 p.m. .....Coeur d' Alene, Id
Feb. 6, 8 p.m. .....Anaconda, M
Feb. 7, 8 p.m. .....Sheridan, W
Feb. 8, 8 p.m. .....Rapid City, S
Feb. 9, 8 p.m. .....Mitchell, S
Feb. 15, 3:00 p.m. .....Sioux Falls, S
Mar. 1, 8 p.m. .....Canton, S

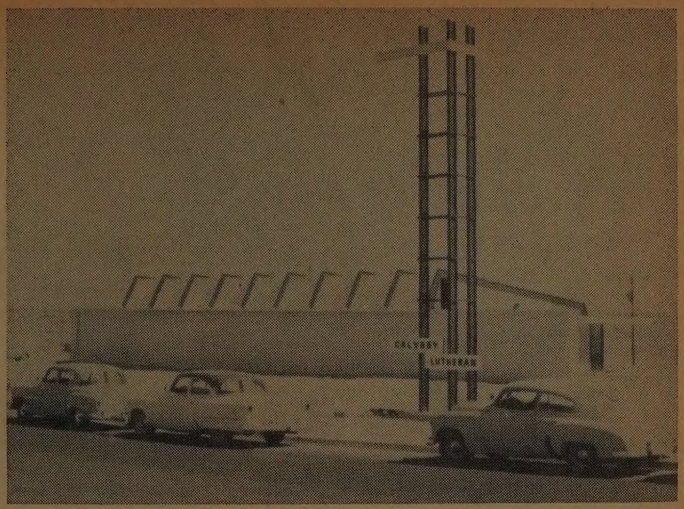
Obituaries

The Rev. Otto Mostrom died
Northfield, Minn., on December 1
the age of 85 years. He was born
18, 1873, in Worth county, Ia. He
tended St. Ansgar Academy, and
graduated from St. Olaf College
the United Church Seminary. Ordai
in 1904, he served parishes in Law
Ia.; Mt. Horeb, Wis.; Madison, Mi
and Zumbrota, Minn., where he ser
for 24 years until his retirement
1949. Pastor Mostrom was a mem
of the Board of Trustees of the E
and of St. Olaf College from 193
1946. He also had served as a mem
of the Board of Home Missions,
Board of Publications and the B
Mission of the ELC. Pastor Mostro
survived by three daughters and
son, the Rev. Ruben Mostrom of

oreb, Wis. Funeral services were held Northfield and at Lands Church, mbrota, Minn.

The Rev. Helmer Halvorson died ctober 7 in Cheyenne, Wyo. at the e of 76 years. He was born March , 1882, at Hancock, Minn. and was graduate of Glenwood Academy, Lu- er College, and Luther Seminary. rdained in 1908, he served pastorates Lead, S. Dak.; Story City, Ia.; Hay- ld, Minn.; and Zion Church, Brook- n, N. Y., where he was pastor for years (1919-47). After resigning om Zion Church, he served for three ars as a hospital pastor in New York. uring his pastorate at Zion, Pastor alvorson served as chairman of the me mission committee of the Eastern strict for 20 years. Mrs. Halvorson ed in 1950. Survivors include two ughters. Funeral services were held Zion Church, Brooklyn, on Octo- r 11.

Mrs. Signe Larson, wife of the Rev. erbert S. Larson of Gary, Minn., died Ada, Minn. on December 25 at the e of 63 years. She was born January , 1895, at Chicago, Ill. In 1915 she s married to the Rev. O. J. Mun- hl, who died in 1924. In 1928 she s married to Pastor Larson. She has ved with him in parishes in Lisbon d Fairdale, N. Dak.; and Mentor, thsay, and Gary, Minn. She is sur- ed by her husband, one son, and ee daughters. Funeral services were d in Gary, Minn., and at Hauge urch, Chicago.



LAS VEGAS CHURCH DEDICATED—Calvary Church, Las Vegas, Nev., recently dedicated this modern first unit, designed by David Harkness of Bakersfield, Calif. Dr. Philip S. Dybvig, ELC director of home missions, conducted dedicatory rites. The $51,000 structure includes a chapel for 250 persons, offices, kitchen and utilities rooms in one building, and an additional building housing facilities for primary Sunday school classes. First worship services of this home mission congregation were held in April 1957. Membership now exceeds 200. The Rev. Otto F. Nielsen is pastor.

Changes of Address for ELC Pastors

V. O. Aaker, 533 W. Lincoln Rd., New Richmond, Wis., 12-16-58

Donald P. Bankson, 409 W. 12th, Mitchell, S. Dak., 12-16-58

Calvin E. Berg, 317 - 8th St. S., St. James, Minn. 12-4-58

John R. Bjorge, Granite Falls, Minn., 1-1-59

Donald A. Borlaug, Sacred Heart, Minn., 1-1-59

W. L. Conradson, 823rd Combat Support Group, Homestead AFB, Fla., 12-17-58

Donald D. Danielson, Hdqrs. Co., 2nd Bn. (Reinf) 2nd Mar., FPO, New York, N. Y., 12-16-58

Walter Evenson, P.O. Box 10, Lushoto, Tanganyika, East Africa, 12-16-58

Johnnie Glad, Rte. 5, Chippewa Falls, Wis., 12-16-58

Chas. L. Gunderson, Hq. 809th Air Base Gp. Chapel No. 1, Mac Dill AFB, Tampa, Fla., 12-16-58

Gordon P. Hendrickson, Metiskow, Alta., Can., 1-1-59

Theol S. Hoiland, Stanwood, Wash., 1-1-59

Carl W. Holm, Franklin, Minn., 1-1-59

S. T. Jacobson, Torquay, Sask., Can., 12-1-58

H. E. Jorgensen, Jr., Eiksveien 88A, Eiksmarka, Røa, Oslo, Norway, 12-16-58

Stanley G. Knudson, Scobey, Mont., 1-1-59

Rodney A. Kvamme, Hq. 4061st Air Base Group, Malmstrom AFB, Great Falls, Mont., 12-16-58

John Larsgaard, Pacific Lutheran College, Tacoma 44, Wash., 1-1-59

Willard Lund, 4917 W. Medill Ave., Chicago, Ill., 1-1-59

Knut Monson, 1110 East Superior St., Duluth 2, Minn., 1-1-59

Byron C. Nelson, 2818 Oakridge Ave., Madison 4, Wis., 1-1-59

E. N. Nelson, 1011 Sill St., La Crosse, Wis., 1-1-59

Want Ad

Rate $1.00 a line, minimum charge, $4.00

For sale: Hammond C2 church model organ with JR 20 tone cabinet. Full pedal board and 2-manual full keyboard. Walnut finish. Best offer takes. Like new. Box 86, or Phone 8-1885, Lake City, Minn.

ELC District Conventions—1959

Eastern	May 11-13	Green Bay, Wisconsin
California	May 18-21	N. Hollywood, Calif.
N. Minnesota	June 1-3	Moorhead, Minnesota
North Dakota	June 2-4	Jamestown, N. Dak.
South Central	June 2-5	Decorah, Iowa
Pacific	June 8-11	Tacoma, Washington
Rocky Mountain	June 8-11	Kalispell, Montana
South Dakota	June 9-11	Watertown, S. Dak.
S. Minnesota	June 10-12	Northfield, Minn.
Canada	July 2-5	Moose Jaw, Sask., Can.

O. H. Hove, General Secretary

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

WANTED TO BUY

Lutheran wants to hear from community needing bank. Potential volume should be adequate to assure success. No objection if community has an existing non-Lutheran bank, if Lutheran potential is large enough. 597-1C

FOR RENT

Rooms

Pleasant room for working girl, with kitchen privileges, in S. Mpls home. On bus-line. 597-2B

POSITIONS WANTED

Two girls want Bible camp work in N. Minn. or E. N. Dak. Experienced in music, counselling, kitchen work, and canteen. Augustana Academy students. 597-3D

Woman, age 25, wants office work. Experienced in typing, filing, some mimeographing, shorthand, and bookkeeping. 597-4D

HELP WANTED

Registered Nurse with supervising matron assignment and licensed practical nurse for modern Home for Aged in midwestern Minnesota. 597-5F

Married couple to work on dairy farm in Ottertail Co., Minn. Separate house; no objection to family. Should have experience. 3 mi. to ELC church. Good school bus service. 597-6G

Elderly physician desires general practitioner to take over busy practice in W. Minn. town. Solo practice. Will furnish X-rays and records, etc. New modern clinic bldg shared by dentist. 597-7G

Each Sunday listen to

"Lutheran Vespers"

Conducted by Pastor Harry R. Gregerson of The Evangelical Lutheran Church.

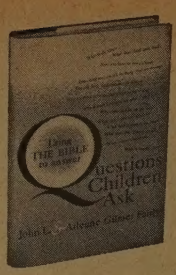
4:30 p.m. KSOO	7:30 p.m. WLS
KWLC	8:00 p.m. KHVH
WISV	9:00 p.m. WNAX
6:30 p.m. WJMC	
KTRF	9:45 p.m. KSPR
6:45 p.m. KFBK	10:30 p.m. WCCO

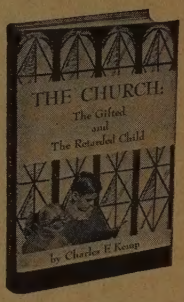
Short wave: 10:30 p.m.—HCJB
(Meter Band 16-19-25-31-49)

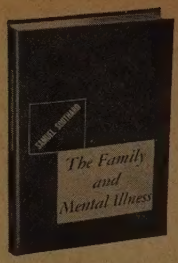
Clip this as a listening reminder!

IMPORTANT TIME CHANGE!

"Lutheran Vespers" now heard at 9:00 p.m. (30 minutes earlier) on Station WNAX Yankton







Books Lend a Helping Ha

THE CHURCH: THE GIFTED AND THE RETARDED CHILD

CHARLES F. KEMP

In a field long neglected by the church, here is an absorbing, authoritative analysis that examines the problem of gifted and retarded children, their needs and capabilities.

$3.50
Code 31-1326

USING THE BIBLE TO ANSWER QUESTIONS CHILDREN ASK

JOHN L. and ARLEENE G. FAIRLY

Types of questions, responses they call for, basic principles for answering, plus a discussion of 13 major questions that young children commonly ask.

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YOUR CHILD AND GOD

ROBBIE TRENT

How wholesome relationship with God may be fostered and encouraged, emphasizing ways of making everyday living truly religious.

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THE FAMILY AND MENTAL ILLNESS

SAMUEL SOUTHARD

Mental illness is a problem likely to beset anyone, and calls for a calm, practical approach. This is really a how-to book on what one can do when mental illness makes it appearance in the family circle.

$1.50
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THERE IS A LAD HERE

S. N. McCARTNEY

Interesting stories for and about teen-age boys—stories which demonstrate how the helping hand of an adult can change the path of life.

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Code 14-648

OUR LITTLE CHILD FACES LIFE

M. C. ODELL

The personal account of the experiences of a Christian mother. Mrs. Odell tells how she guided her small son through his first four years.

50c
Code 31-4880

Augsburg Publishing House Minneapolis 15, Minn.

..... The Church: The Gifted and the Retarded Child, $3.50
..... Using the Bible to Answer Questions Children Ask, $2.00
..... Your Child and God, $2.00
..... The Family and Mental Illness, $1.50
..... There Is a Lad Here, $2.50
..... Our Little Child Faces Life, 50c

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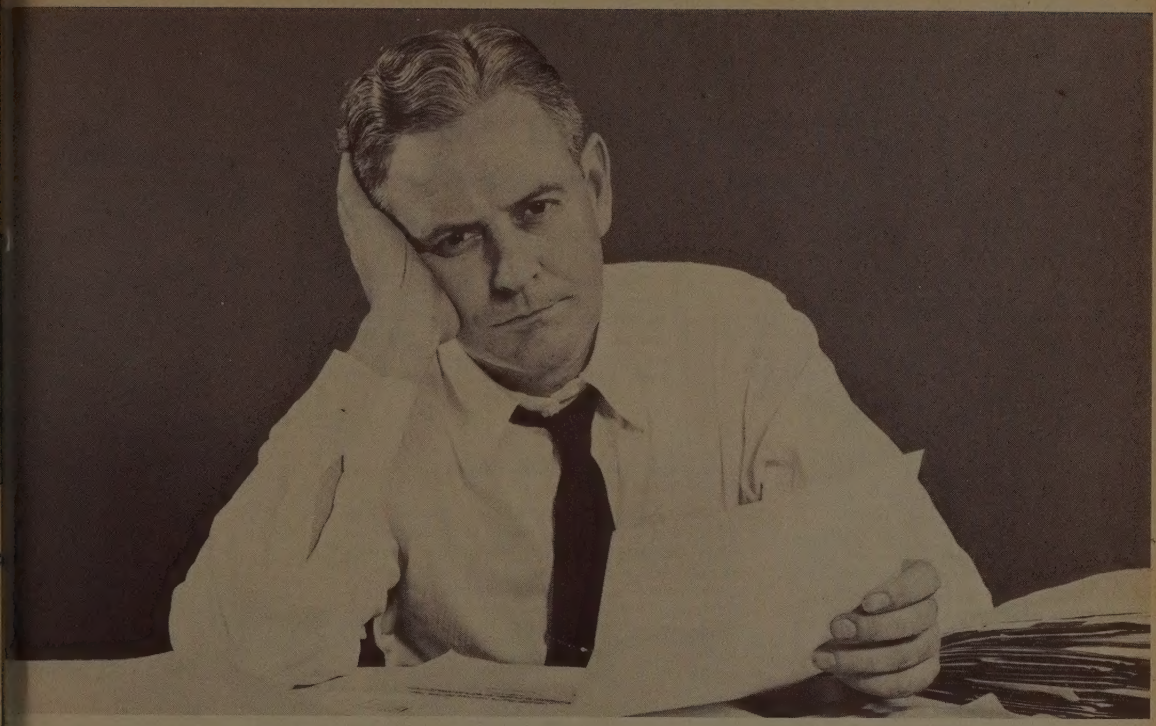
Address_____

(Please include 10c for the first dollar, and 5c for each additional dollar or major fraction thereof for postage and handling.)

I enclose $_____ Charge ☐



The night I decided to change jobs

remember the night. It was about three years ago. was alone, working late, at the office. Suddenly, I at back and asked myself, "Is this what I really ant in a career? Am I making the progress I should e? Where is my next move up—and how soon?"

I had to admit that my job just didn't seem to offer uch of a future. And the work was routine . . . no hallenge, no real satisfaction.

For some reason, my problem made me think of a iend of mine, a fellow who represented Lutheran rotherhood. It seemed to me he had all the things wanted.

He was ambitious, too, and he could move ahead st as fast as his ability would permit. He was as ee and independent as if he owned his own business. knew he worked hard, but I could see that he really njoyed helping other Lutherans arrange security r themselves and their families.

And he obviously was earning far more than I was.

I called him the next morning. He had me talk with his supervisor, the Lutheran Brotherhood general agent. In fact, I talked with a number of men in the Brotherhood. They even let me take special aptitude and interest tests to help me decide whether I really should make the change.

It was the best move I ever made. I'm working hard, but my income is good, and increasing steadily. Best of all, I love my work and I'm helping my fellow Lutherans.

I've come a long way since that night when I decided to change my career.

Is it time you should be making a decision on your career? Lutheran Brotherhood offers attractive opportunities to qualified men and women in most areas. Write to our agency department at the home office.

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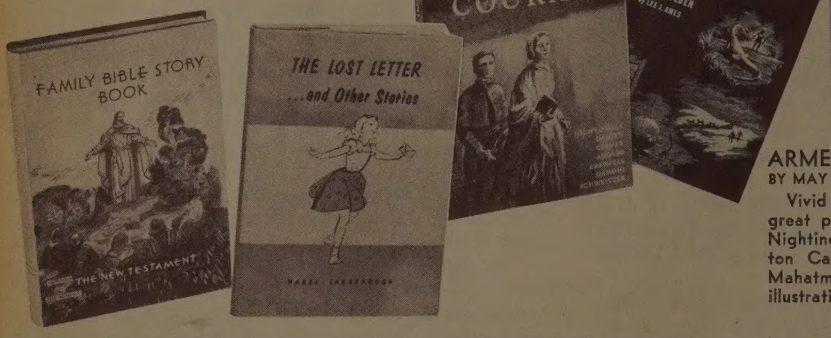

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